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THE RAJPUTS

A FIGHTING RACE

NATIONAL ARCHIVES OF INDIA

THEIR IMPERIAL MAJESTIES KING-EMPEROR GEORGE V. AND QUEEN-EMPRESS MARY OF INDIA

BHĀRATA KĒ SAMRĀT SRĪ PANCHME JĀRJ MAHĒSH.
SARVE BHAUMA KĒ RAJĀHŌ JEVŌH LĀKH VARESH.

Photographs by W. & D. Downey, London, S.W.

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THE RAJPUTS:

A FIGHTING RACE

A SHORT ACCOUNT OF THE RAJPUT RACE, ITS WARLIKE PAST, ITS EARLY CONNECTIONS WITH GREAT BRITAIN, AND ITS GALLANT SERVICES AT THE PRESENT MOMENT AT THE FRONT

BY

THAKUR SHRI JESSRAJSINGHJI SEESODIA
M.R.A.S.

BEAUTIFULLY ILLUSTRATED WITH NUMEROUS COLOURED ILLUSTRATIONS

A FOREWORD BY

GENERAL SIR O'MOORE CREAGH
V.C., G.C.B., G.C.S.I.
EX-COMMANDER-IN-CHIEF, INDIA

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H.H. RANĀ SHRI RANJITSINGHJI BAHADUR, OF BARWĀNI
THE RAJA OF BARWĀNI

NATIONAL ARCHIVES OF INDIA

TO

HIS HIGHNESS
MAHARANA SHRI RANJITSINGHJI BAHADUR
MAHARAJA OF BARWANI

AS A TRIBUTE OF RESPECT FOR YOUR HIGHNESS'S MANY
ADMIRABLE QUALITIES
THIS HUMBLE EFFORT HAS BEEN WITH KIND PERMISSION

Dedicated

BY YOUR HIGHNESS'S
MOST OBEDIENT SERVANT AND CLANSMAN
JESSRAJSINGH SEESODIA

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FOREWORD

THAKUR SHRI JESSRAJ SINGHJI has asked me, as one who has passed most of his life in India, to write a Foreword to this little book to speed it on its way. The object the Thakur Sahib has in writing it is to benefit the fund for the widows and orphans of those Indian soldiers killed in the present war. To this fund he intends to give 50 per cent. of any profits that may accrue from its sale. I have therefore much pleasure in complying with his request.

Purchasers of this little book will not only be getting information about a noble Indian people—the Rajputs, to the Seesodia clan of which the Thakur Sahib belongs—but they will be benefiting those gallant soldiers who are now bravely fighting for the Empire in Europe, Asia and Africa.

English people are often reproached with their ignorance of India. There is, however, some excuse for their ignorance in the vastness of the subject. It is quite impossible for any man, be he European or Indian, to understand it completely. No man can know India; the best informed on the subject can but know parts of it. The only way to gain a knowledge of the great dependency is to read such books as this, and to make the acquaintance of one tribe or one part of the vast country called India at a time.

The Thakur Sahib in his book introduces the reader

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to the "Rajputs: a Fighting Race," to which people he himself belongs. Moreover, he belongs to the Seesodia clan, the noblest of these noble people, the head of which is His Highness the Maharana of Udaipur, "the Sun of the Hindus." He is thus well qualified for the task he has undertaken.

I have passed many years of my life among Rajputs; I have lived in close intimacy with their chiefs and nobles, with whom I have spent many happy days hunting and shooting, sports in which they all excel; and I have listened to these stories and folklore, and those of their bards and retainers, told round the camp-fire in the evenings. I have many valued friends of all classes among them. I can thus vouch for the accuracy of the account given of them by the Thakur Sahib. They are, and ever have been, honourable, brave and true.

I will say one more word: of the population of India only a certain proportion are warlike.

There are many educated Indian gentlemen who do not know English.

These two facts are often ignored by those possessing a very superficial knowledge of India, but they are facts to be remembered by those who would understand that country.

O'MOORE CREAGH,
General.

November 29, 1914.

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PREFACE

OUR object in offering this volume to the British public is to stimulate its interest in India and her people, especially in that ruling class of Indian society whose loyal action at the present moment calls for an appreciative understanding of its motives. I refer to those princes of warlike race who are rendering such signal service to the British Empire by manfully coming forward to its help in this hour of crisis.

An attempt has been made in the following pages to give some idea of that inviolable principle, the corner-stone of the social fabric of Hinduism, which, alive now as ever, underlies the loyalty and patriotism illustrated to-day in a manner unparalleled in history by these hereditary warriors of India. That principle is *swami-dharma*, a Sanskrit word implying the duties of fidelity and gratitude, which has no exact equivalent in any other language.

The German Emperor apparently counted on the disloyalty of India at this juncture to abet him in his ambitious projects; his calculations and conclusions have proved

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false, and the direct lie has been given to his expectations by the princes of India who are marching with their armies side by side with those of the Allies against his imperial hosts.

The short sketch of the warlike races of the East included in this book will open the eyes of Britain's enemies, and show them and the world at large that they have both the will and the ability to maintain their ancestral traditions.

It will be generally and readily appreciated that men recruited from races who have from time immemorial made a profession of war must from a military point of view be superior to troops raised offhand, however excellent their training; and that these races, who have more campaigns and battles to their credit within the last century than any European army—the German army lacking conspicuously all recent record of active service—must constitute a formidable power when their full fighting strength is brought into the field.

While the 70,000 men already at the front can be easily reinforced, and, as the *Times of India* pointed out, 100,000 men be regularly supplied every month for the next two years, the magnitude of this proffered help counts for less even than the fact that it will be spontaneously forthcoming.

India is participating in the present conflict, firstly, in loyal support of the British Empire; secondly, to defend her own country from the chance of ruthless spoliation by

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THAKUR SHRI JESSRAJSINGHJI SEESODIA
THE AUTHOR

Photograph by Parker & Co., High Holborn, London, W.C.

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the Germans. She cannot calmly contemplate an ultimate victory for the German arms which would be followed by wholesale reprisals for her intervention in the war, involving the destruction of her homes and industries and the complete paralysis of her national activity. India, after her manifold experiences at the hands of European powers, has certainly no desire to be dominated by Germany, and to see the principles of democracy and all that they imply trodden underfoot by the iron heel of the German uhlan. Last, and not least, of her reasons for willingly taking up arms is to uphold that form of liberal government which Britain has helped to create and develop, and which Germany would certainly destroy. The part that India will play in the present war will be of absorbing interest, and as its part is essentially on the side of justice, honour and *dharma*, there can be but one issue of the war—that is, victory for *dharma*.

JESSRAJSINGH SEESODIA.

WESTWOOD HOUSE,
210, HIGH HOLBORN,
LONDON, W.C.
June, 1915.

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THE RAJPUTS: A FIGHTING RACE

CHAPTER I

THE INDIAN EMPIRE

Of all the countries on the face of the globe, India, from the earliest ages, has excited the greatest interest and enjoyed the most fabulous celebrity. The exploits of the conquerors who made it the object of their warlike expeditions won it renown even in a remote period of classical antiquity, and reports of its wealth of natural products and works of art were carried far and wide by the traders of the ancient world.

The imagination of the West has at all times pictured it as adorned with whatever is most gorgeous and attractive, glittering, as it were, with gold and gems, and redolent of fragrance and delicious perfumes. Though there may be in these magnificent conceptions something romantic and illusory, still, it cannot be denied that India, so lavishly enriched and beautified by nature, so gloriously decorated by the hand of man, has just claim to the old world-wide fame that is attached to it. It possesses a further and more hidden attraction as the home of the earliest civilization, and its laws, art and customs recall

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an immemorial past which still casts its spell over the land. The strong interest thus created in so many ways in India itself is greatly heightened by the fact that it is considered the "Brightest jewel in the British Crown."

India at the present day, in regard to its political constitution, may be regarded as a federation of governments and states, all in more or less direct subordination to the central Government of India. Some of these governments are directly administered by British officers, and these Governments constitute what is commonly called British India. There are twelve parts or divisions of British India, comprising an area of about 940,000 square miles and containing a population of about 250,000,000.

The other states of the Indian Empire are ruled by Indian princes, under the protection and general control of the supreme Government. These states are bound by treaties to render certain feudal obligations to the paramount power in return for its protection: as, for instance, to furnish a certain number of troops in time of war. The princes govern on their own lines, and are generally bound to govern justly, and to submit the conduct of their external relations to the Imperial Government. Including petty feudatories, there are no less than 700 such states in various parts of India, comprising an area estimated at 690,000 square miles, and containing a population of over 66,000,000. The intimacy of the relation with the paramount power varies in different states. In the more

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important a British officer, called a Resident or a Political Agent, is stationed, whose functions are, broadly speaking, to act as the medium of communication between the prince and the supreme Government, and to advise the prince in matters of moment.

A few settlements are owned by foreign European Powers. Of these, Goa, Diu, Daman, belong to Portugal; Pondicherry and Karikal on the Coromandal Coast, Yaman on the Orissa Coast, Chandernagore on the Hughly, and Mahé on the Malabar Coast, to France.

According to the Census returns of 1911, the total population of the Indian Empire is no less than 315,132,537. Racially it consists of two main divisions—the Aryan and the non-Aryan. The former comprises nearly all the population of Northern and Western India; the latter, the Dravidians of Southern India. These main divisions include many distinct races, differing widely in habits, customs, language, religion, and even in appearance. Thus the general term "Indian," like the general term "European," stands for people of diverse nationalities.

Outside these divisions there are other races—the Gonds, Bhils, Santals, Todas and Kurumbas, who are commonly described as the aborigines of India.

Classified according to religious denominations, the population of India consists of nearly 240,000,000* Hindus and nearly 64,000,000 Muhammadans. Those who profess

* Including the Buddhists.

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Christianity number a little over 3,000,000, and the aborigines, who are animists, nearly 8,000,000.

For diversity of races there is, perhaps, no other country the equal of India. There is a corresponding diversity of general character, some being, by inheritance or choice, given to deeds of arms, others being docile and given to the pursuits of peace. In the long run they have all benefited greatly by this fixed division of labour, for the particular achievements of each race have supplemented those of the others and given rise to mutual profit.

The British are striving to fuse all these different elements into one compact whole—an ambitious experiment, none known ever more so, and its result is being eagerly watched by the people of India as well as by the British themselves.

The Hindus form the vast majority of the population, as shown above. Hinduism is professed by races of various origin and embraces many sects. According to Abul Fazal, Akbar's famous minister, uniformity among the Hindus ends with a general profession of faith, for on careful examination, he says, it will be found that in temper and disposition the individuals of every race differ in some respect or other. He further remarks that the Hindus are disposed to carry either virtue or vice to an excess, and that there are some among them who for the merest trifle will commit the greatest outrages. Speaking briefly, however, they are religious, affable, courteous to

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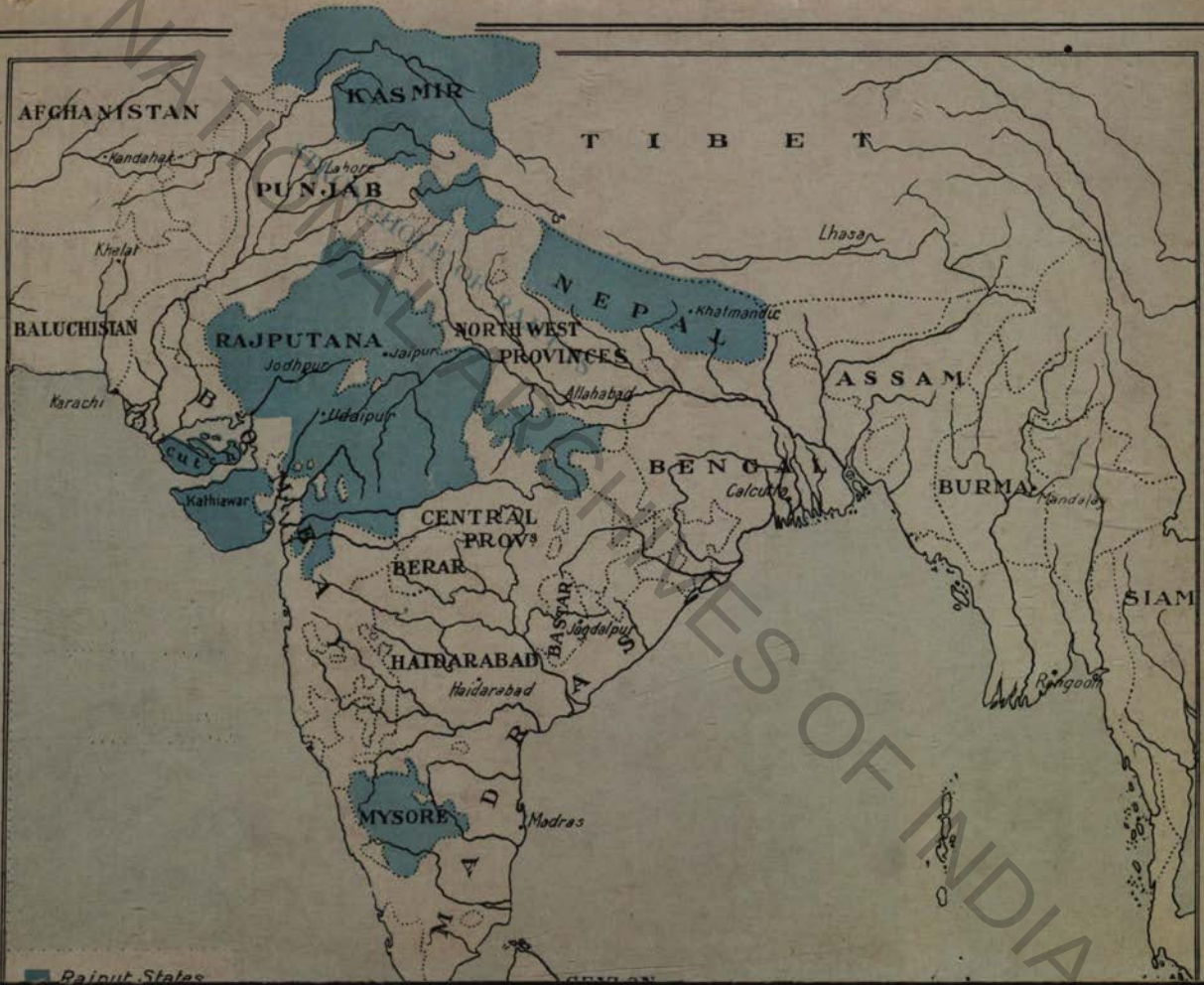
AFGHANISTAN
KASHMIR
TIBET
Kandahar
Lahore
PUNJAB
Khelat
Lhasa
NEPAL
Khatmandu
BALUCHISTAN
RAJPUTANA
Jaipur
NORTH WEST PROVINCES
Jodhpur
ASSAM
Karachi
Allahabad
Udaipur
BENGAL
Calcutta
BURMA
Mandalay
Cutch
Kathiawar
CENTRAL PROV.s
BERAR
SIAM
Jagdalpur
BASTAR
HAIDARABAD
Haidarabad
Rangoon
MYSORE
Madras
Rajput States

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PRESENT POLITICAL DIVISIONS.

No.	Administration.	Area in Square Miles.	Population.	Capital Towns.	Languages of the Provinces.	Religious Sects.	Dists.
	UNDER THE GOVERNOR-GENERAL OF INDIA.						
1	Ajmir-Merwara	2,711	501,395	Ajmir	Marwadi Urdu and Hindi	Hindus, Jains, and Muhammadans	2
2	Coorg	1,582	174,976	Merkara	Tulu and Kanarese ..	Hindus and Muhammadans	1
3	North-Western Frontier Provinces	16,466	2,196,976	Peshawar	Pushtu and Punjabi ..	Muhammadans, Sikhs, and Hindus	5
	UNDER GOVERNORS.						
4	Madras	141,746	41,405,404	Madras	Tamil, Telegu, Kanarese, and Malayalam	Hindus, Muhammadans, and Christians	24
5	Bombay	127,532	19,672,642	Bombay	Mahratti, Gujrathi, Sindhi, and Kanarese	Hindus, Jains, Muhammadans, Parsee, Christians	26
6	Bengal	78,412	45,483,077	Calcutta	Bengali, Hindu, and Urdu	Hindus, Buddhists, Muhammadans, and Jains	28
	UNDER LIEUTENANT-GOVERNORS.						
7	Assam	52,959	6,713,635	Dacca	Assamese and Bengali	Hindus, Muhammadans, and Buddhists	12
8	United Provinces of Agra and Oudh	107,164	47,182,044	Allahabad	Hindi and Urdu ..	Hindus and Muhammadans	48
9	Punjab	97,209	19,974,956	Lahore	Punjabi, Urdu, and Pushtu	Hindus, Sikhs, and Muhammadans	20
10	Burma	236,738	12,115,217	Rangoon	Burmese	Buddhists, Hindus, and Muhammadans	41
11	Bihar and Orissa	83,205	34,490,084	Patna	Urdu, Hindi, and Uriya	Hindus and Muhammadans	21
	UNDER CHIEF COMMISSIONERS.						
12	Central Provinces	100,345	13,916,308	Nagpur	Hindi, Mahrathi, Urdu, and Gondi	Hindus and Muhammadans	22
13	Baluchistan	45,804	414,112	Quetta	Baluchi, Pushtu, and Punjabi	Muhammadans	6

INDEPENDENT RULING PRINCES ON THE INDIAN FRONTIER.

State.	Name and Title.	Area of State in Sq. Miles.	Population.	Revenue. (Rs.)	Race.	Geographical Position.	Capital.	Relations with the Imperial Government.
Afghanistan	H.M. Amir Sir Habibulla Khan, G.C.M.G.	270,000	5,000,000	10,400,000	Barakzai Afghan	On the N.W. of India	Cabul	The Government of India pays a subsidiary allowance of 30 lakhs to the Amir of Cabul
Nepal	H.M. Maharaj Adhiraj Sri Grirajа Chakra Churamani Nar-Naryanetyadi Vividhabirudavali Virajman Manonnat Sriman Maharaj Adhiraj Sri Sri Sri Sri Maharaja Tribhauna Vir Vikram Jang Bahadur Shah Bahadur Shamsher Jang	54,000	4,000,000	15,000,000	Seesodia Rajput	In the Himalaya Mountains	Khatmandu	Offensive and defensive treaty
Bhutan ..	H.H. Pam Saugay Daji, Deb Raja	20,000	250,000	200,000	Bhutia Buddhist	North Eastern part of Bengal	Bhutan	Ditto Ditto

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No.	State.	Name and Title of the Chief.
1	Ajaigarh	H.H. Maharaja Sir Sawai Ranjorsingh Bahadur, K.C.I.E.
2	Alirajpur	Raja Pratabsingh, C.I.E.
3	Alwar	H.H. Maharaja Sawai Jaisinghji, Bahadur
4	Bansda	Maharaul Sri Indrasinhji
5	Banswarra	Maharaul Sri Prithisinghji
6	Baraundha	Raja Gaya Prasadsingh
7	Bariya	Raja Ranjitsinghji
8	Barwani	H.H. Rana Ranjitsinghji
9	Bhavnagar	H.H. Maharaja Sir Bhavsinghji Takhtsingh
10	Bijawar	Maharaja Sawantsingh
11	Bikaner	Major H.H. Maharaj Raj Rajeshwar Sir Gangasingh Bahadur, K.C.I.E.
12	Bundi	H.H. Maharao Raja Sir Raghubirsingh Bahadur, G.C.I.E., G.C.S.I.
13	Chamba	H.H. Raja Sir Bhure Singh, K.C., S.I., C.I.E.
14	Chatarpur	Raja Diwan Gangasinghji Bahadur
15	Charkari	H.H. Maharaja Dhiraj Sir Malkhansinghji Deo Bahadur, K.C.I.E.
16	Chota Udaipur	Maharaul Shri Raja Fatehsinghji
17	Cutch	H.H. Maharao Mirza Sir Khengarji Bahadur, G.C.I.E.
18	Danta	Rana Jaswantsinghji
19	Datia	H.H. Maharaja Lekendra, Govindsingh
20	Dharmpur	H.H. Maha Rana Shri Mohandeoji
21	Dhrol	Thakur Sahib Daulatsinghji
22	Dhrangdhra	Raja Ghanshyamsinghji
23	Dungarpur	H.H. Maharawal Bijaisinghji Bahadur
24	Gondal	H.H. Thakur Sahib Bhagawatsinghji, G.C.I.E.
25	Idar	Maharaja Daulatsinghji*
26	Jaipur	H.H. Raj Rajindra Sri Sawai Sir Madhosinghji, G.C.S.I., G.C.I.E.
27	Jaisalmer	H.H. Maharawal Jowhirsinghji
28	Jammu and Kashmir	H.H. Maharaj Sir Pratabsingh, G.C.S.I.
29	Jhabua	H.H. Raja Udaisinghji
30	Jhalawar	H.H. Raj Rana Sir Bhawanisingh, K.C.S.I.
31	Jodhpur	H.H. Raj Rajeshwar Maharaj Sumersinghji
32	Karauli	H.H. Maharaja Sir Bhanwar Pal Deo, G.C.I.E.
33	Khilchipur	Rao Durjansinghji
34	Kishangarh	H.H. Maharaja Madansinghji
35	Kotah	Major H.H. Maharao Sir Umedsinghji, K.C.B.I.
36	Limbdi	Thakursahib Sir Daulatsinghji
37	Lunawarra	Raja Sir Wakhtsinghji, K.C.I.E.
38	Mandi	H.H. Raja Gajendra Sen
39	Mewar	H.H. Maharana Sir Fatehsinghji Bahadur, G.C.S.I., Hindupati Hindua
40	Morvi	H.H. Thakur Sahib Sir Waghji, G.C.I.E. [Suraj
41	Mysore	H.H. Maharaja Sir Krishnaraja Wadiar
42	Nagod	Raja Jadabindarsingh
43	Narsinghgarh	H.H. Raja Arjunsingh
44	Navanagar	H.H. Jam Shri Ranjitsinghji
45	Nepal	H.M. Maharaja Tribhauna Vir Vikram-Jung Bahadur
46	Orcha	H.H. Maharaja Sir Pratabsingh, G.C.S.I., G.C.I.E.
47	Palitana	Thakursahib Bahadursinghji
48	Panna	H.H. Maharaja Jadvendrasinghji
49	Partabgarh	H.H. Maharawal Raghuanthsinghji
50	Porbandar	H.H. Rana Shri Natvarsinghji
51	Rajpipla	H.H. Raja Chhatatrasinghji
52	Rajkot	Thakursahib Lakaji Bawaji
53	Ratlam	H.H. Raja Sajjansinghji
54	Rewah	Lieut.-Col. H.H. Maharaja Sir Venkat Ramansingh, G.C.S.I.
55	Sirohi	H.H. Maharao Sir Keshrisinghji, G.C.I.E., K.C.S.I.
56	Shahpura	Raja Dhiraj Naharsinghji
57	Saillana	H.H. Raja Sir Jashwantsingh, K.C.I.E.
58	Sirmur	H.H. Sir Amar Parkash, Bahadur, K.C.S.I.
59	Sitamau	H.H. Raja Sir Ramsinghji Bahadur, K.C.I.E.
60	Sonth	Raja Joravarsinghji
61	Wadhwan	Thakursahib Jasrvantsinghji
62	Wankaner	Raja sahib Amarsinghji

* His Highness Major-General Sir Pratapsinghji Bahadur, Maharaj Adhiraj of Idar, has abdicated the during the minority of His Highness Maharaja Dhiraj Raj Rajeshwar

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Area of State in Sq. Miles.	Population.	Revenue in Rupees.	Clan.	Division.	Geographical Position.
802	93,048	228,000	Bundela	Sombansi	Bundelkhand, Central India
800	4,100	100,000	Rathor	Rughubansi	Malwa, Central India
3,141	828,487	3,200,000	Cutchwaha	Rughubansi	Rajputana
215	41,000	370,000	Solanki	Sombansi	Gujrat
1,322	165,276	300,000	Seesodia	Rughubansi	Rajputana
230	14,000	28,000	Raghubansi	Rughubansi	Central India
813	52,421	175,000	Chohan	Agnicula	Central India
1,363	76,066	687,700	Seesodia	Rughubansi	Malwa, Central India
2,860	467,382	4,600,000	Gohil	Rughubansi	Kathiawar
920	102,000	225,000	Bundela	Sombansi	Bundelkhand, Central India
23,311	584,627	2,600,000	Rathor	Rughubansi	Rajputana
2,200	171,227	800,000	Chohan	Agnicula	Rajputana
3,211	134,315	700,000	—	Surajbansi	Punjab
1,240	170,000	250,000	Puar	Agnicula	Bundelkhand, Central India
861	121,000	500,000	Bundela	Sombansi	Bundelkhand, Central India
873	62,113	300,000	Chohan	Agnicula	Rewa Kanta
6,500	500,000	3,600,000	Jhareja	Sombansi	Kathiawar
230	11,762	45,001	Paramar	Agnicula	Kathiawar
930	180,000	1,000,000	Bundela	Sombansi	Bundelkhand, Central India
794	100,500	500,000	Seesodia	Rughubansi	Gujrat
282	21,906	150,000	Jhareja	Sombansi	Kathiawar
1,142	37,949	400,000	Jhala	Sombansi	Kathiawar
1,000	100,018	170,000	Seesodia	Rughubansi	Rajputana
1,024	162,959	1,876,000	Jhareja	Sombansi	Kathiawar
1,900	168,557	490,000	Rathor	Rughubansi	Mahi Kanta
15,579	2,658,666	6,205,321	Cutchwaha	Rughubansi	Rajputana
16,062	75,370	100,000	Bhatti Jadva	Sombansi	Rajputana
80,000	2,906,373	7,394,000	Dogra	Sombansi	Kashmir
1,500	55,000	225,000	Rathor	Rughubansi	Central India
810	90,175	800,000	Jhala	Sombansi	Rajputana
39,943	1,935,565	7,600,000	Rathor	Rughubansi	Rajputana
1,242	56,786	427,154	Jadon	Sombansi	Rajputana
204	30,900	175,000	Khichi	Agnicula	Malwa, Central India
858	90,970	550,000	Rathor	Surajbansi	Rajputana
5,684	544,379	2,813,000	Hara	Agnicula	Rajputana
344	46,000	200,200	Jhala	Sombansi	Kathiawar
838	74,813	125,000	Solanki	Agnicula	Rewa Kanta
1,200	181,110	500,000	—	Chandravanshi	Punjab
12,753	1,018,805	7,000,000	Seesodia	Rughubansi	Rajputana
8,222	90,616	655,000	Jhareja	Sombansi	Kathiawar
21,924	5,443,923	22,100,600	Yadva	Sombansi	Southern India
450	75,000	150,000	Purihar	Agnicula	Baghelkhand
720	87,800	400,000	Umat	Sombansi	Malwa, Central India
3,791	290,847	3,500,000	Jhareja	Sombansi	Kathiawar
54,000	4,000,000	15,000,000	Seesodia	Surajbansi	Nepal
2,000	195,000	900,000	Bundela	Sombansi	Bundelkhand, Central India
288	51,256	600,000	Gohil	Surajbansi	Kathiawar
2,555	183,000	500,000	Bundela	Sombansi	Bundelkhand, Central India
886	52,025	175,000	Seesodia	Raghubansi	Rajputana
636	82,077	400,000	Jetwa	Sombansi	Kathiawar
1,514	120,036	600,000	Gohil	Surajbansi	Rewa Kanta
282	36,770	160,000	Jhareja	Sombansi	Kathiawar
729	83,775	900,000	Rathor	Surajbansi	Malwa, Central India
12,676	132,507	2,800,000	Waghel	Sombansi	Baghelkhand
1,964	154,544	300,000	Chohan	Agnicula	Rajputana
400	25,000	600,000	Seesodia	Surajbansi	Rajputana
500	27,000	121,400	Rahtor	Surajbansi	Malwa, Central India
1,100	135,678	600,000	Bhatti Jadva	Sombansi	Punjab
350	29,400	150,000	Rahtor	Surajbansi	Malwa, Central India
390	49,675	80,000	Puar	Agnicula	Rewa Kanta
237	45,431	350,000	Jhala	Sombansi	Kathiawar
370	28,750	725,000	Jhala	Sombansi	Kathiawar

throne of Idar in favour of his adopted son, Maharaja Daulatsinghji, to become the Regent of Jodhpur Summersinghji Bahadur, the boy-ruler of Jodhpur, His Highness's grand-nephew.

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NON-RAJPUT RULING PRINCES OF INDIA.

No.	State.	Name and Title of the Chief.	Area of State in Sq. Miles.	Revenue in Rupees.	Population.	Race.	Geographical Position.
1	Bahawalpur ..	H.H. the Nawab, Muhammad Bahawal Khan	15,000	2,600,000	720,877	Muhammadan	N.W. Rajputana
2	Bamra	H.H. the Raja, Tribhuban Deb.	1,988	—	123,298	Hindu (Kshatriya)?	Central Province
3	Baroda	H.H. the Maharaja, Sir Sayaji Rao Gaekwar, G.C.S.I.	8,570	13,350,900	2,185,005	Mahratta (Hindu)	Bombay Presidency
4	Bastar	Raja, Rudra Pratap Deo	13,062	310,852	306,501	Hindu (Kshatriya)?	Madras
5	Benares	H.H. the Maharaja, Sir Prabhu Narain Singh, Bahdr, G.C.I.E.	998	—	882,084	Bhumihar-(Hindu)	United Provinces
6	Bharatpur	H.H. the Maharaja, Kishan Singh	1,974	2,800,000	645,540	Jat (Hindu)	Rajputana
7	Bhopal	H.H. the Begum, Sultan Jahan, G.C.S.I., G.C.I.E.	6,873	4,000,000	951,901	Pathan- (Muhammadan)	Central India
8	Cochin	H.H. the Raia, Rama Varma	1,361	2,949,280	600,278	Hindu (Kshatriya)?	South India
9	Cooch Behar ..	H.H. Maharaja, Jitendra, Narayan Bhup ..	1,307	2,400,000	566,973	Brahmo (Kshatriya)?	Bengal
10	Dewas (Sen. Branch)	H.H. the Raja, Tukaji Rao	446	357,000	62,312	Mahratta (Hindu)	Central India
11	Dewas (Jun. Branch)	H.H. the Raja, Malhar Rao	440	350,000	54,904	Mahratta (Hindu)	Central India
12	Dhar	H.H. the Raja, Udaji Rao	1,740	900,000	149,244	Mahratta (Hindu)	Central India
13	Dholpur	H.H. the Maharaja Ram Singh, K.C.I.E. ..	1,200	1,105,720	249,657	Jat (Hindu)	Rajputana
14	Faridkot	H.H. the Raja Brijindar Singh	612	300,000	97,034	Jat (Hindu)	Punjab
15	Gwalior	Col. H. H. the Maharaja, Sir Madho Rao Scindia, G.C.S.I., G.C.V.O., G.C.P.M., S.D.C., LL.D.	29,046	12,000,000	3,115,857	Mahratta (Hindu)	Central India
16	Hyderabad ..	H.H. the Nizam, Sir Usman Ali Khan Bahadur Fateh Jung, G.C.S.I.	98,000	40,000,000	9,845,594	Turkman-Sayed	Deccan
17	Indore	H.H. the Maharaja, Tukoji Rao, Holkar ..	8,400	7,074,400	1,054,237	Mahratta (Hindu)	Central India
18	Jind	H.H. Maharaja Sir Ranbir Singh, K.C.S.I. ..	1,259	1,500,000	271,725	Sikh (Hindu)	Punjab
19	Junagadh	H.H. the Nawab, Mohabat Khanji	3,283	2,000,000	387,499	Muhammadan	Kathiawar
20	Kapurthala ..	H.H. the Raja, Sir Jagatjit Singh, K.C.S.I. ..	620	1,800,000	501,918	Sikh (Hindu)	Punjab
21	Kolhapur	H.H. the Maharaja, Sir Shahu Chhatrapati, G.C.S.I., G.C.V.O.	2,816	2,219,760	800,189	Mahratta (Hindu)	Bombay
22	Mohurbhanj ..	Maharaja, Sri Ram Chandra Bhanj Deo ..	4,243	205,000	385,737	Hindu (Kshatriya)?	Orissa
23	Nabha	H.H. Maharaja Ripudama Singh Malvandar	928	650,000	261,824	Sikh (Hindu)	Punjab
24	Pudukotta.. ..	Sri Brihadamba Sir Marthanda Bhairava Tondiman, Bahadur, G.C.S.I.	1,178	1,600,000	411,878	Kalan (Hindu)	Madras
25	Patiala	H.H. Maharaja Sir Bhupindar Singh Mahindar Bahadur, G.C.I.E.	5,412	7,200,000	1,407,659	Sikh (Hindu)	Punjab
26	Travancore ..	H.H. the Maharaja, Sir Bala Rama Varma, G.C.S.I., G.C.I.E.	6,730	10,022,540	2,401,158	Hindu (Kshatriya)?	South India

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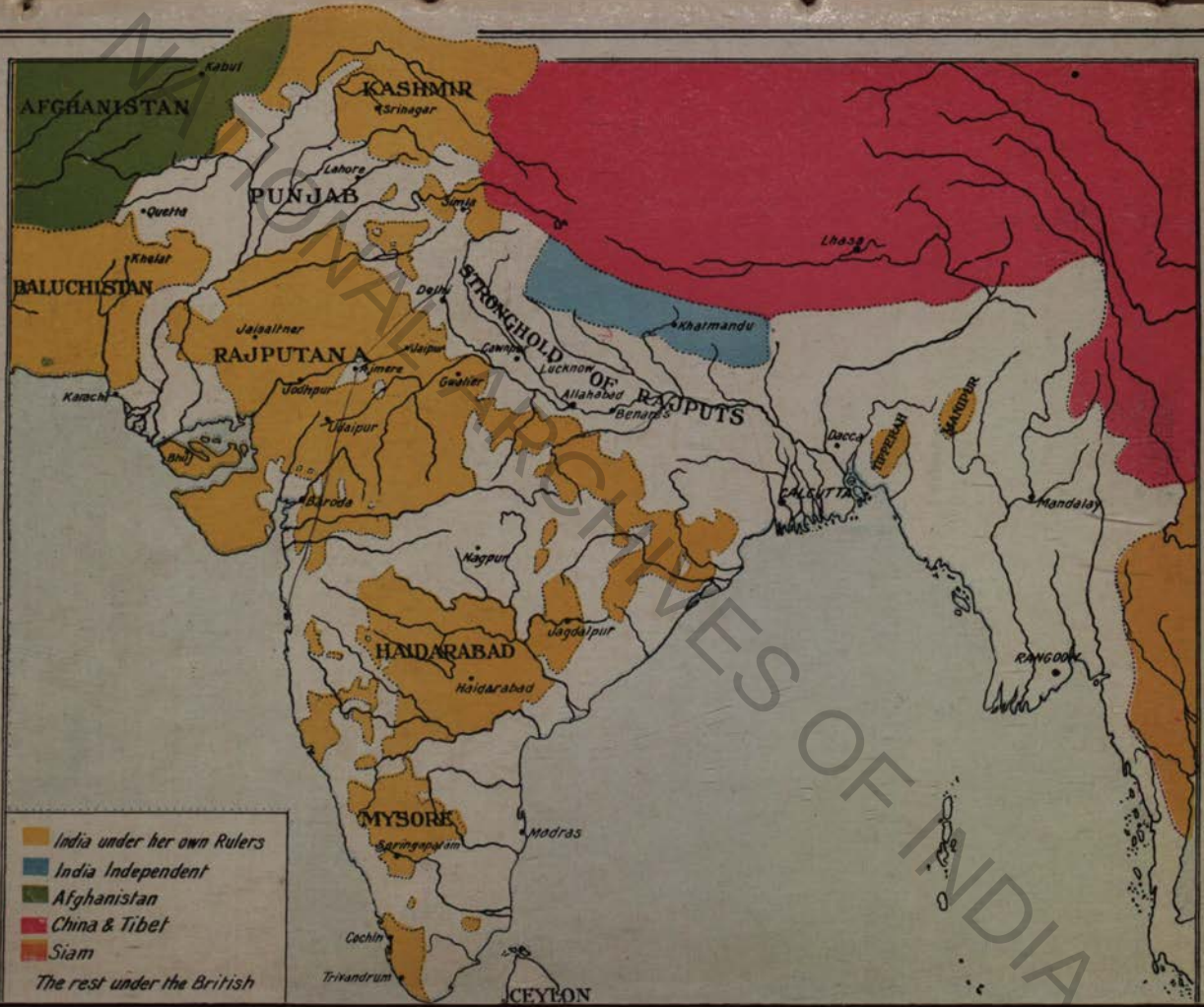

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strangers, cheerful, enamoured of knowledge, given to retirement, fond of inflicting austerities upon themselves, lovers of justice and fair dealing, able in business, and distinguished, above all, for wisdom, disinterested friendship and obedience to their superiors. Their character shines brightest in adversity, and, valorous as enemies, they take no account of their lives when driven to despair.

The civil polity of the Hindus is based on the Institutes of Manu (Manavadharma Shastra), which is one of the oldest and most venerated of their *Law Books*. Sir William Jones, in his preface to the "Institutes of Hindu Law," says: "The Hindus firmly believe these laws to have been ordained by Manu, son or grandson of Brahma, or, in plain language, the first of created beings, and not the oldest only but the holiest of all created things. They are considerably older than those of Solon or even of Lycurgus, although the promulgation of them might have been coeval with the first monarchies established in Egypt and Asia."

Sanskrit, in which is written the ancient theological, philosophical and religious literature of the Hindus, is the sacred language of India. Sir William Jones describes it as a language of wonderful structure, more powerful than Greek, more copious than Latin, and more exquisite than either. It has reached a high pitch of excellence as a written language, and there is a music in its mellow phrases that no other language can fully reproduce. An enthusi-

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astic French authority maintains that Sanskrit was spoken by the gods of Homer, and, if not, was worthy to have been so spoken.

The principal modern Indian languages are Hindi, Urdu, Punjabi, Sindhi, Mahratti, Gujrathi, Pushtu, Uriya, and Bengali. They are dialects of the Sanskrit. The Dravidian languages of Southern India are Telugu, Tamil, Malayalam and Kanarese. Though independent of Sanskrit in their construction, yet they are indebted to it for their technical terms in Philosophy, Theology, Science and Art. Urdu or Hindustani is the camp language formed of Hindi, Persian and Arabic, and is the lingua franca of India.

The Muhammadans form a larger proportion of the inhabitants of India than of any other country. The doctrines of Islam are summed up in the Koran by the Prophet of God. During the last few years the Muhammadans of Bengal and Northern India have made great progress in general culture and education. The Persian and Arabic languages are cultivated by the Muhammadan aristocracy.

We may state at once that those Muhammadans who are not descended from the original Muhammadan conquerors, or from converted Hindus, are excluded from this analysis. The number of the present-day descendants of converted Hindus is estimated at nearly one-half of the whole Muhammadan population. The Muhammadans are chiefly found

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in the upper basin of the Ganges, and form an important element in the population of Northern India. They are divided into four classes—Sayids, Moghuls, Pathans, and Sheikhs. The Sayids claim descent from the Prophet, taking the prefix Sayid before their names. The Moghuls are, as their name implies, descendants of the companions or followers of the Tartar conquerors of India, and are less numerous than the other classes. The name, however, is commonly applied to Persians resident in India. They are often known by the affix Beg, and sometimes use the prefix Mirza. The Pathans are of Afghan origin, and are always known by the affix Khan. The Sheikhs are a miscellaneous class, generally including all those Muhammadans who do not belong to any of the other classes.

Among the races professing Hinduism are the Sikhs, Gurkhas, Mahrattas, and Jats.

The *Sikhs*, a well-known and remarkably warlike race, live in the Punjab, mostly in the north of the province. The name Sikh signifies *Sishya* (disciple) of Gurn Nanak, by whom the sect was founded in the time of Baber. Its doctrines embrace the worship of one God, prohibition of idolatry, disbelief in omens, charms and witchcraft.

Socially the religion of the Sikhs has abolished caste distinctions. It is imperative that every Sikh should bear the five marks known as the five K's—the hair uncut (*Kes*), the short drawers (*Kachh*), the *Kara*, or iron bangle, the *Khanda*, or steel knife, the *Khanga*, or comb, and that

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he should abstain from tobacco. The religious formula of Nanak was the unity of God and the Brotherhood of Man. The strength of Sikhism lay not in the novelty of its message, but in the social observances prescribed by it, which were designed to stimulate equally the patriotism of the individual and the race.

The *Gurkhas*, who are famous as valiant fighters and have been well known in many a war since the beginning of the nineteenth century, are descended from the royal house of Udaipur.

They migrated from Rajputana to Nepal, and conquered the Newars, the original inhabitants of this country of which the Gurkhas themselves are now the ruling race. They retain traces of their noble descent in face and figure, although they have deteriorated considerably in appearance by intermarriage with other races. They are devoted to a military life, and the bulk of them are by instinct soldiers. In this capacity they hold high rank, and are regarded by many leading authorities as the best fighting material in India. The Gurkha is described by many authors as a specialist in all that concerns war. This should remove the misconception generally entertained of the Gurkhas being of different race to the Rajputs.

The *Mahrattas* are another warlike people. They suddenly developed martial activities under the inspiring leadership of Sivaji who laid the foundation of the Mahratta Empire which afterwards became a powerful organi-

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zation. Their achievements in peace and war form a considerable portion of Indian history in the sixteenth, seventeenth and eighteenth centuries. Though the lust of power and the greed of wealth prematurely developed in them the characteristics of freebooters, yet, practically speaking, they are patient, hard-working, polite and honest people like the rest of the Hindus. Three centuries of warfare made them a race of fighters, and they now constitute some of the finest fighting material in the hands of the British Government. They inhabit the mid-western portion of India and the Deccan, and speak Mahratti, which, as we have mentioned before, is derived from Sanskrit. They have afforded a good example of the danger of ignoring the possibilities and the potentiality of the Hindu race.

The *Jats* deserve mention, as they are typical fighters, like the Rajputs and Pathans. They formerly exercised a great control over Northern India, and left a deep impress on the history of the country. They, too, like the Mahrattas, contributed not a little towards the disturbances of the last century, and the British Government found it a hard task to make them pursue a lesss dangerous avocation in life. They have in general the usual characteristics of the Hindus, and mostly inhabit Northern India.

It will be seen from the above sketch that among the population of India there are only select races who can bear arms, the Rajputs, the Sikhs, the Mahrattas, the Jats,

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the Pathans, and the Khas Ghurkas, all of whom are Aryans. To these may be added the Gurungs and Magars, who are Indo-Mongolian, and the Reddies, Velmas, Marawars and the Vellalas of the south who are Dravidians. These races, the inheritors of a warlike tradition are naturally best suited for military training, and they have now learnt to apply modern weapons to their own hereditary mode of warfare. All the Aryan troops are fine infantry and cavalry men, while the Dravidian troops have chiefly distinguished themselves as infantry.

In many a famous battlefield of the eighteenth century, in the hard struggle with the French for supremacy in India and in wars with some of the native rulers of the land, Indian troops rendered yeoman service to the English. In the battles of Arcot, Plassy, and in the wars against Tippu Sultan, the Nizam and the Mahrattas, they fought some of the fiercest and most decisive battles of that century, supported by a comparatively small number of English troops.

In the next century men recruited from these warlike races, trained and equipped by the French and the English and used in the most up-to-date warfare of that time, fought with and against the English. Led by brave native officers they made the battles of Assaye, Aliwal, Gujrat and Sobraon historical, and some of the British Generals, among the greatest known to history, who took part in them testified to the stubbornness with

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H.H. MAHARAJ ADHIRAJ RAJ-RAJASHWAR SHRI SUMERSINGHJI BAHADUR
RASHTRAVAR KULA KIRTI, MAHARAJA OF JODHPUR

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which these men invariably fought either as friends or foes.

Those who are now fighting against the British Empire may be grimly reminded that, with these reserves of fighting material—not manufactured in a decade or decades and endlessly replenished by fresh generations of men—the capacity of India to supply the forces necessary to outnumber their own, and to withstand the onslaught of even the most powerful army in the world, is established once for all.

A short account of the Indian Army may be added to the above sketch as a tribute to its fine services in many parts of the Empire. The germ of the native army was the little force enrolled for the protection of the factories of the East India Company. Sepoys were recruited in considerable numbers in the seventeenth century, but the native army first became a well-organized force about the middle of the eighteenth century, in the days of Stringer Lawrence and Clive. After the Mutiny, when the administration of India was taken over by the Crown, a new army was formed, including remnants of the old, and it is now a magnificent body of troops, chiefly, but not entirely, recruited from the warlike races.

Dr. Stanley Reid gives a brilliant summary of their many years of service under the British flag in the " Indian Year-Book ":

" The military history of the world presents no more

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remarkable spectacle than that of the great army of soldiers of fortune which, led by a few British officers, has carried our flag into every corner of the Eastern Hemisphere during the past hundred and fifty years. Soldiers by birth and breeding, who with their first accents learnt to lisp of war, the Sepoys of Hindustan and of the four quarters of India have served the Empire from Northern China to Ceylon, and from Egypt to the islands of the Eastern Seas. The very men who at one time opposed us so courageously in war—Sikhs, Gurkhas, Pathans of the North-West Frontier, Jats and Rajputs—have fought with no less valour in the ranks of our army. They braved the terrors of the black and unknown seas in sailing to the conquest of Bourbon, Mauritius, and Java. With Cornwallis and Harris they traversed the passes which, dark with jungle and worn by mountain torrents, led them to Mysore and Seringapatam. Under Stringer Lawrence, Clive, Eyre Coote, Lake, and Wellesley, they helped to oust the French from Southern India. The great theatre of war in which they fought was diversified by every physical feature, and characterized by considerable varieties of climate. It was inhabited by peoples of many races and many tongues. Pathans, Mahrattas, Sikhs, and Rajputs represented the civilization of the Orient; aboriginal Bhils and Gonds shared with savage beasts the fastnesses of forest and mountain.

"Not only the hostility of man, but the forces of Nature had to be encountered and overcome. There were

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H.H. THE JAM SHRI RANJITSINGHJI, THE NOTED CRICKETER

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ranges of rugged mountains abounding with wild beasts and clad with dense forests, whose solitudes were seldom disturbed by the presence of man, and culminating in tall peaks, crowned by massive forts, hoary with age and bristling with guns. There were rich alluvial plains, dotted with villages and large and populous cities, and watered by mighty rivers, whose streams poured in turbid floods during the rainy season, but shrank to silver threads in the fierce heat of summer. Death lurked in many shapes. Cholera followed in the track of the troops, and fever claimed numerous victims. Even the wild beasts with which the jungles were infested took their toll from the advancing armies.

"The Sepoy emerged triumphant from the difficulties and dangers which beset him. Led by British officers and in company with British soldiers, he helped by his discipline and valour to add all this country to the Empire. Peace was established in the land which had been racked with anarchy. The tide of war rolled to the north, never to return. From Chitral to Makran our soldiers have followed in the footsteps of Alexander the Great. On the banks of the Hydaspes, on the very ground where the Macedonians defeated Porus two thousand years before, they fought the Battle of Chilianwala against the Sikhs, who have themselves since been among the bravest soldiers of our army. Every pass on the frontier traversed by the invaders of old contains the bones of brave men who have

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fallen in our service. The rude mountaineers of the frontier have eagerly entered the ranks of our army. Beyond the limits of India our soldiers have entered most of the capitals of the East. They have carried the flag to Cabul, to Cairo, to Lhasa, to Peking, to Ava and to Mandalay. Sepoys accompanied Baird, and eighty years later Wolseley, to the Nile's enormous images. Their bayonets have flashed in the sweltering sun of Egypt and the Sudan, in the dense jungles of Burma, in the inhospitable regions of Afghanistan, and on the torrid and desolate shores of the Persian Gulf. The clangour of their trumpets has resounded beyond the snowy passes that lead to the Roof of the World. They have ranged equatorial Africa from the deadly swamps of the maritime plains and the waterless regions of Somaliland to the dark and gloomy forests of Uganda and the far interior. The dark page of the Mutiny is itself illumined by many gallant deeds performed in our service by the native soldiers of the Empire. Lucknow was not defended by Europeans alone; amongst the bravest men on the ridge before Delhi were men of Indian races; in the glorious campaign in Central India in 1858 the wings of Sir Hugh Rose's army were composed of native cavalry. The Mutiny veterans who tottered into the arena at the Coronation Durbar at Delhi had in their ranks many soldiers of native race."

His statistics of the Imperial Service Troops are of especial interest just now, when the chief native rulers of

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H.H. SIR DAULATSINGHJI, K.C.S.I., THAKUR SAHIB OF LIMBDI

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India are sending their forces to take part in the European war.

A patriotic offer of money from the Nizam of Hyderabad, when an expensive war was imminent in 1885, was supplemented by similar offers from other feudatory states. Government then proposed that the native states should help with troops instead of money; the offer was accepted, and since then the chief states have taken their share in the defence of the Empire, placing troops recruited from their respective subjects at the service of the Government. The troops are trained under the supervision of British officers, and consist of all arms of the service. They have taken their share in campaigning in China and Africa, and in expeditions against the frontier tribes in the North-West of India.

Dr. Stanley Reid gives their numbers as follows: "At the beginning of the decade (1901-02 to 1911-12) twenty-three states between them supplied a total of over 16,000 men. Some additional offers of contingents have since been accepted, and the total strength on April 1, 1912, was 22,271, towards which twenty-nine states contributed. The total included some 10,000 infantry and 7,500 cavalry, while transport and camel corps contributed 2,700 and 700 men respectively. Sappers also numbered about 700. Gwalior contributed nearly 4,000 men, and Kashmir over 3,500; Patiala, Hyderabad, and Alwar contributed over 1,000 each.

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ESTABLISHED STRENGTH OF EUROPEAN AND NATIVE ARMIES IN BRITISH INDIA (EXCLUSIVE OF NATIVE ARTIFICERS AND FOLLOWERS) FOR THE YEAR 1911–12.

Corps.	Northern Army.			Southern Army.			Total.		
	Commissioned Officers.	*Warrant and N.C. Officers and Privates.*	*Total.*	*Commissioned Officers.*	*Warrant and N.C. Officers and Privates.*	*Total.*	*Commissioned Officers.*	*Warrant and N.C. Officers and Privates.*	*Total.*
European Army—									
Royal Artillery	298	7,825	8,123	282	7,368	7,650	580	15,193	15,773
Cavalry	162	3,594	3,756	81	1,769	1,878	243	5,391	5,634
Royal Engineers	193	—	193	113	—	113	306	—	306
Infantry	784	28,164	28,948	672	24,126	24,798	1,456	52,390	53,746
Invalid and Veteran Establishment ..	—	—	—	—	—	—	—	—	—
Indian Army	58	—	58	33	—	33	91	—	91
General List Infantry	—	—	—	—	—	—	—	—	—
General Officers unemployed	—	—	—	—	—	—	—	—	—
Total European Army	1,495	39,583	41,078	1,181	33,291	34,472	2,676	72,874	75,550

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Corps.	British.		Native.		British.		Native.		Total British.		Total Native.	
	Officers.	*Warrant and N.C. Officers.*	*Officers.*	*N.C.O.'s and Men.*	*Officers.*	*Warrant and N.C. Officers.*	*Officers.*	*N.C.O.'s and Men.*	*Officers.*	*Warrant and N.C. Officers.*	*Officers.*	*N.C.O.'s and Men.*
Native Army—												
Artillery	57	—	—	6,435	11	—	—	3,616	68	—	—	10,051
Body-Guards ..	3	—	—	208	4	—	—	142	7	—	—	350
Cavalry	372	—	—	15,509	213	—	—	9,047	585	—	—	24,556
Sappers and Miners.. ..	24	129	—	1,774	46	187	—	3,363	70	316	—	5,137
Infantry	1,111	—	—	67,231	910	—	—	53,444	2,021	—	—	120,675
Total, Native Army ..	1,567	129	—	91,157	1,184	187	—	69,612	2,751	316	—	160,769
Imperial Service Troops.. ..	—	—	—	9,225	—	—	—	13,169	—	—	—	22,394
Native Reservists—												
Artillery	—	—	—	1,224	—	—	—	536	—	—	—	1,160
Cavalry	—	—	—	868	—	—	—	416	—	—	—	1,284
Sappers and Miners.. ..	—	—	—	560	—	—	—	714	—	—	—	1,274
Infantry	—	—	—	8,082	—	—	—	12,224	—	—	—	30,306
Volunteers—												
Efficients.. ..	—	19,738	—	—	—	19,906	—	—	—	39,644	—	—
Reservists ..	—	1,620	—	—	—	1,500	—	—	—	3,120	—	—

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	Sanctioned Establishment, April 1, 1902.	*Sanctioned Establishment, April* 1, 1912.	*Actual Strength, April* 1, 1912.
Troops under the orders of the Commander-in-Chief—			
In India—British officers ..	5,058	6,186	6,135
British warrant and non-commissioned officers and men	71,070	73,390	73,472
Indian officers, non-commissioned officers and men ..	148,049	159,940	151,038
Troops not under the orders of the Commander-in-Chief—			
British officers	136	7	7
Indian officers, non-commissioned officers and men ..	7,885	21,059	22,089
Reserves	24,842	35,736	38,811

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H.H. THE MAHARAJA OF INDORE

By kind permission of His Highness.

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CHAPTER II

INDIAN PRINCES IN THE BRITISH EMPIRE

THE present seems an appropriate moment for endeavouring to dispel the ignorance of the British public as a whole in the matter of India and of her native rulers.

Hitherto the names of the Indian Princes have only been mentioned to excite curiosity in the minds of English readers. To describe their gorgeous costumes and the lavish display of Oriental pomp and pageantry has been considered a fine performance by some of the most brilliant journalists of the day. Of course, there are a few observant British writers who have endeavoured to awaken the people of Great Britain to a sense of the immense potentiality underlying all this outward show, and of the hidden force which would be of supreme aid to the British Empire if brought into play. But, generally speaking, no serious account is given of the sovereign princes of India, who hold in their hands the destinies of over one-fifth of India's vast population. Probably this strange indifference could only have been possible with the British people whose distaste for general information is notorious.

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If the ruling princes of India had merely been so many strange personalities like the numerous chiefs of Africa, even then there is not the slightest justification for Great Britain looking upon them merely as so many individuals who deserve no special attention. But when they actually form part of the Empire, it is more than criminal neglect to ignore them. The sovereign princes of India form an integral part of the British Indian Empire, not only because, out of 1,766,642 square miles of India, 690,000 square miles are under them, as are 66,000,000 out of 320,000,000 inhabitants, but because they constitute the aristocracy of the country.

Their prestige and position extend even beyond the limits of their own territory, and some of them hold the moral allegiance of millions of people. The Maharana of Udaipur, for instance, is the acknowledged head of the Hindu races, and 240,000,000 of His Majesty's subjects are bound to him by ties of religion. His Highness the Nizam of Hyderabad, though only the ruler of Hyderabad, with its population of 11,000,000 and its territory of 82,698 square miles, commands the moral allegiance of 60,000,000 Indian Muhammadans. In fact, the 700 sovereign princes, from the Nizam to the least of them, with a few square miles of territory only, and a few thousand a year of revenue, constitute a formidable body in themselves, and hold an enviable and respected position in the eyes of the many millions of India. So great is their hold on the

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BHOSLA GHAT, BENARES : RAJPUT ARCHITECTURE

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minds of the Indian masses that the latter would willingly undergo any amount of suffering and sacrifice if it were merely to render the least possible aid to the former. You can never dissociate the popular idols from their beliefs. From time immemorial they have been taught to revere and venerate them. Lord Lytton understood the significant position of the Indian princes, as he thoroughly realized their importance in the Indian Empire. Writing in 1876 to Lord Salisbury, then Secretary of State for India, he thus delivered himself: "I am convinced that the fundamental political mistake of able and experienced Indian officials is a belief that we can hold India securely by what they call good government. . . . Politically speaking, the Indian peasantry is an inert mass. If it ever moves at all, it will move in obedience, not to its British benefactors, but to its native chiefs and princes, however tyrannical they may be."

It is needless here to recapitulate the thousand and one services which the princes of India have rendered to Great Britain in the past. How they effectively stemmed the tide of disaffection and sedition in the days of the Mutiny by their staunch and unflinching friendship towards the British is a part of the history of the period. There is not a single ruling prince of India who has not to his credit or to the credit of his father and forefathers some signal service rendered to Great Britain, and the princes are now daily adding to the account due to them on this score.

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We can recall particular instances where some sovereign princes have placed their friendly services at the free disposal of the British, even at the risk of terrible unpopularity, and at a time when such avowed friendship for the British meant danger. When a section of the Indian people were assiduously infuriated against the British Raj by the vile machinations of a few powerful and self-seeking intriguers and adventurers, when conspiracy spread from one corner of India to another—when, in short, a formidable opposition was studiously raised against the British Government—a few Indian princes, such as His Highness the Maharana of Udaipur, Sir Salar Jung, the late Khande Rao Gaikwar, and Jung Bahadur of Nepal, came forward boldly to the rescue, risking their well-earned reputation, well-established position, and even their lives. Those who are inclined to belittle the significance of the great service rendered by the sovereign princes in the foundation, formation and preservation of the British Indian Empire will do well to take these facts into consideration. An exaggerated value has been set on the valour of a few British officers who would not have accomplished what they did had it not been for the substantial support given them by the Indian princes, while the mainstay of the British Empire, the vital force that helped to construct a grand Empire, has been ignored. Mr. John Dickinson only represents the bare truth when he remarks in his monumental book, headed "Dhar not Restored":

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RAJPUT PALATIAL ARCHITECTURE

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"In fact, not only were Madras and Bombay unsafe, but only one thing was wanting to set all India in a blaze, and that seemed imminent, the defection of the native princes. Their armies, their people, even ladies of their zenana and members of their families, urged them by every motive they could appeal to, to attack the hated foreigners at the head of their countrymen. It was felt that their opposition to the national movement deprived it of all moral sanction, and neutralized its temporary advantage of physical force. The body wanted a head to command it, and the most passionate efforts were made to gain over such princes as Scindiah, Holkar, the Nizam, the Banka Bai, and others. They were promised empire; they were menaced with the extremities of popular fury; they were bitterly reproached with cowardly betrayal of their ancestors' fame and their own and their people's interests; they were reminded how immensely we were outnumbered, how nearly we were exhausted. The mass of vulgar minds (English as well as native) could not understand why Indian princes, why all the most enlightened of the Indian race, should support the foreigners in such a crisis."

Many more extracts from the writings and speeches of prominent British statesmen, writers and politicians, could be quoted to show how immense have been the sacrifices made by the ruling princes of India on behalf of Great Britain—sacrifices inspired by no other motive but that

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of pure and simple good-will and friendship. This magnificent spirit displayed by them in the past has not abated a jot in modern times. Ample testimony was given to prove this when His Highness the Maharaja Sri Gangasinghji of Bikanir actually fought in China at the head of his camel corps, and His Highness the Maharaja of Gwalior volunteered his aid to maintain a battleship for the Chinese expedition; and renewed testimony is forthcoming to-day on the battlefields of Europe. The maintenance of the Imperial Service Troops by the sovereign princes at a huge expenditure is proof sufficient to show to what extent they are capable of sacrifice. But the most authoritative of British writers on this subject only dismisses them with the following words:

"The control which the supreme Government exercises over the native states varies in degree; but they are all governed by the native princes, ministers or councils, with the help and under the advice of a Resident or Agent, in political charge either of a single state or a group of states. The chiefs have no right to make war or peace, or to send ambassadors to each other, or to external states; they are not permitted to maintain a military force above a certain specified limit; no European is allowed to reside at any of their Courts without special sanction; and the supreme Government can exercise any degree of control in case of misgovernment. Within these limits the more important chiefs are autonomous in their own territories;

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H.H. THE LATE MAHARAJA SARDARSINGHJI OF JODHPUR

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some, but not all of them, are required to pay an annual fixed tribute."

These clauses and conditions are readily and eagerly conceded, but the question is whether there has been any reciprocal aid from the British Government. Apart from the fact that they act as custodians in safeguarding their interests—and this is a praiseworthy task—the British Government have not given tangible shape to their reciprocal obligations. Lord Lytton attempted to handle this subject, and after the Durbar, held in his régime, special boons followed the proclamation. The pensions to ancient families were increased, and titles of honour were conferred. There was, besides, an actual proposal to associate the sovereign princes in India with the Government in an advisory capacity. "The Councillors of the Empress" was the designation to be given to them. By this method they were to be brought in close and intimate contact with the Government. The genius of Disraeli was not slow to appreciate his scheme, and it was generally believed that he gave his consent to it. But somehow or other the scheme never matured, and up to now nothing has been done in this direction.

The princes of India, by virtue of the important position they hold in the country and on account of their peculiar adaptability to administer and rule over vast regions, should be brought into close contact with the Government of India. They should form an advisory body

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to counsel His Majesty's Indian Government in all matters of administration and policy.

If this was only done, as proposed by Lord Lytton, I am confident that the much-discussed sedition and disloyalty of the present would never have been heard of. By placing them in a position of vantage to advise or instruct their own people, whom they know better than any British administrator, the British Government would not only have fulfilled the many promises repeatedly given by statesmen, but would also have given full effect to the policy of Great Britain of ruling the people of India through their own princes. Then the Government of India would, strictly speaking, be an Indian Government, and not even the most impassioned Indian agitator would have anything to say against that form of Government. Lord Curzon, than whom there is no better statesman as far as India is concerned, speaking at the Guildhall in 1904, said:

"I have always been a devoted believer in the continued existence of the native states of India, and an ardent well-wisher of the native princes; but I believe in them not as relics, but as rulers; not as puppets, but as living factors in the administration. I want them to share the responsibilities as well as the glories of British rule."

But they cannot share the responsibility as well as the glories of British rule as long as they are kept at arm's length in all matters of policy, diplomacy and administra-

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H.H. SIR SIVAJI RAO GAIKWAD, MAHARAJA OF BARODA

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tion. As long as the orbit of a sovereign prince is restricted to the narrow limits of his own territory and his interest confined to the few millions of subjects over whom he holds sway, it cannot be argued that he enjoys the full confidence of the British Raj.

By the present tendency of segregating the ruling princes from the Empire by limiting their activities to their own territories the feeling of Imperial patriotism which is so urgently needed at the present time is killed, and in its place arises a provincial sentiment. If after a century and a half of British contact with India it is not found that the wall of aloofness standing between the British Raj and the sovereign princes of India can be broken down, I do not know when the day will arive to justify such action. It is not a sane policy to continue on the same old lines when new conditions have arisen and new problems have presented themselves for solution. No one is now concerned with provincial questions. All serious problems, like the eradication of sedition from the country, the defences of India, are Imperial and affect the rulers of Indian states as much as they affect the British Government. Any change in administration, any departure from the present policy, is interminably bound up with so many considerations that the aid of the Indian princes in shaping them to their final form is almost indispensable. The approbation of these natural leaders of India would carry far more weight in the estimation of

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the multitudinous races of India than all the conjoint exhortations of influential officials. When a particular measure is known to bear with it the consent of these great princes, and when it is known that they have been partly responsible in bringing it about, that measure will instantaneously be popular. All the manufactured agitations of the so-called leaders of India would fail to carry out their nefarious purposes. Discontent would disappear, and the clouds of unrest that now loom large on the political horizon would be dispersed in a moment; normal conditions in the political life of India would be restored, and that would be achieved which a dozen legislations have failed to achieve. This is the psychology of the present situation. This is where it would be so beneficial to invite the combination and co-operation of the sovereign princes of India. In whatever way one regards this proposal, whether as a statesmanlike or practical step towards the consolidation of the Indian Empire, it will be found well worth a trial.

The chief princes of India should be induced to form themselves into an advisory body, as stated above. By associating them with the Imperial Government a new and congenial element would be introduced into Indian politics and prove a clear safeguard against all the temporary outbursts of the educated classes. By undertaking this onerous responsibility a fresh burden would be entailed on the sovereign princes of India, but the compensation would be worth many times the sacrifice of time

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H.H. SHRI GHANASHYAMSINGHJI, RAJ RANA OF DHRANGHDRA

By the kind courtesy of Sir Charles Ollivant, K.C.I.E.

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and energy. It is a well-understood principle, and successive Viceroys have repeated it *ad nauseam*, that it is the mission of Great Britain in India to improve the administration of the country, and better the lot of the peoples of India, who were for long in the harsh and unsympathetic grip of rapacious tyrants and autocrats.

What better opportunity could be found to carry out this principle, to introduce the breeziness of British political institutions into the dreary atmosphere of Oriental conditions, than this, where the princes themselves would be the means of introducing it? To-day, while in the British territory reforms of a far-reaching character are being carried out and the people are making rapid strides in sanitation and education, the populations of most of the native states lag behind. This state of order is not conducive to the development of India. The more a portion of India is debarred from the benefits of an enlightened rule, the more arduous will be the task of carrying out a policy of reform in the country. The Indian states need to be brought into line with the British territory. The only way in which this can be done, consistently with the policy of Great Britain in preserving these states, is to associate the Indian princes with British administrators. It is only responsibility that makes a man efficient, and the more the princes are given a share in the responsibilities of the British Raj, the more they will develop capability and skill in administration.

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Isolation and segregation are permissible at an early stage in the formation of an empire, but they are suicidal at a developed and ultimate stage. Unification should be the watchword at this hour. The first step towards this end will be to invest the sovereign princes of India, who form a powerful unit in the Empire, with sufficient powers to advise the Government of India on all Imperial questions.

They should be "Councillors of the King-Emperor," instead of being merely "native chiefs" and "petty chiefs." Then, and then only, will their right position in the British Empire be assured, and only then will the pledges of Great Britain be fulfilled. Their staunch friendship with the British Government through thick and thin, their repeated sacrifices on its behalf, their significant position as the aristocracy of India, demand and justify such a step, and it is to be hoped that those who are responsible for the conduct of the Empire will carefully consider this proposal.

Seeing the innumerable dangers that threaten the safety and the permanence of all great empires, nothing should be left undone to assure the consolidation of that of Great Britain, and first and foremost the vexed problem of Indian unrest should be solved once and for all. It calls for a close and careful study of India's conditions, and it calls for increasing attention to be paid to the sovereign princes of India, who are the mainstay of British rule.

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SIVA

THE FAMILY DEITY OF THE SEESODIA RAJPUTS

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CHAPTER III

WHO THE RAJPUTS ARE

In the Institutes of Manu, the ancient law-giver of India, Hindu society is divided into four classes. The first is that of the Brahmins, or clergy, to whom is entrusted the spiritual welfare of the Hindus; the second is the powerful class of the Kshatriyas, or warriors, who are the rulers and temporal guardians of the nation; the third class comprises the Vaishyas, or mercantile population, whose duty it is to watch over the agricultural and commercial interests of the people; and at the bottom of the social scale come the Sudras who are hereditary servants and manual labourers.

This explicit classification defines the position of the Rajputs, who as the lineal descendants of the ancient Kshatriyas are the hereditary royal warriors and the admitted nobility of India.

Their claim to be among the oldest ruling dynasties in the world is incontestable, as shown by Colonel Tod: "If we compare the antiquity and illustrious descent of the dynasties which have ruled, and some which continue to rule, the small sovereignties of Rajasthan, with many of

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celebrity in Europe, superiority will often attach to the Rajput. From the most remote periods we can trace nothing ignoble, nor any vestige of vassal origin. Reduced in power, circumscribed in territory, compelled to yield much of their splendour and many of the dignities of birth, they have not abandoned an iota of the pride and high bearing arising from a knowledge of their illustrious and regal descent. On this principle the various revolutions in the Rana's family never encroached, and the mighty Jehangir himself, the Emperor of the Moghuls, became, like Cæsar, the commentator of the history of the tribe of Seesodia.*

The potentate of the twenty-two satrapies of Hind dwells with proud complacency on this Rajput king having made terms with him. He praises heaven that what his immortal ancestor Baber, the founder of the Moghul dynasty, failed to do, the project in which Humayun had also failed, and in which the illustrious Akbar, his father, had but partially succeeded, was reserved for him. It is pleasing to peruse in the commentaries of these conquerors, Baber and Jehangir, their sentiments with regard to these princes. We have the evidence of Sir Thomas Roe, the Ambassador of James to Jehangir, as to the splendour of this race; it appears throughout their annals and those of their neighbours.

* Seesodia is the last change of name which the Rana's family has undergone. It was first Suryavansa, then Grahilote or Gehlote, Aharya, and Seesodia. These changes arose from revolutions and local circumstances.

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The Rajput princes of India, therefore, hold a very different position to the mushroom princes belonging to the newly created royal houses of Europe, whose titles were originally conferred to suit somebody's convenience or circumstances, such as those of the Napoleonic, Servian, or Swedish dynasty. Nor do the "Rajas" and "Maharajas" manufactured indiscriminately by the British Government stand on any sort of equality with the Rajput nobles, who are not dependent for their titles on past or present sovereigns. Few even of the peers of Great Britain can boast with them of a royal ancestry.

The Rajput princes of India trace their descent from the ancient Emperors and rulers of India; and, though politically subordinate to the Imperial Government, they have a hereditary claim to royal authority. The question may arise why all the ruling princes of India at the present time are not acknowledged as Rajputs. The answer is, because the sacred lore as well as the laws of Hindustan admit only those as Rajputs who are descended from the thirty-six royal Kshatriya clans mentioned in the sacred books, the Puranas, and in the two great Indian epic poems, the "Mahabharata" and the "Ramayana."

Sir Alfred Lyall, in his famous work, "Asiatic Studies, Religious and Social," speaks of the ruling dynasties of Rajputana as "the most ancient families of the purest clans."

"To the Seesodia clan, the oldest and purest blood in India," the same author says elsewhere, "belong the states

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of Udaipur, Banswarra, Dungarpur, Pertabgarh and Shahpura." As to the distinction between a self-styled chief and a hereditary king of the blood-royal Sir Alfred writes: "No ordinary reader would suspect a radical difference of constitution between the Maratha group and the Rajput group, between the state ruled by Maharaja Sindia, for instance, and the conterminous state of Jaipur or Udaipur. Any difference existing between the two states would probably be assumed in England to mean this, that the Maratha prince ruled over Marathas, and the Rajput chief over Rajputs. But this would be all wrong, for there are very few Marathas in the dominion of Sindia, the Maratha prince, while he probably has more Rajput subjects than the Rajput chief of Udaipur, the oldest Rajput territory. The real difference is that Sindia is the representative of the single family of a successful captain of armies who annexed in the last century all the territory he could lay hands on, and whose son finally encamped so long in one place that his camp grew into his capital some sixty years ago; while the Rajput chief is the head of a clan which has for many centuries been lords of the soil which now makes up the Udaipur state's territory. And this distinction of origin represents a vast distinction in the whole constitution and political classification of the two states. Sindia is a despot of the ordinary Asiatic species, ruling absolutely the lands which his ancestor seized by the power of a mercenary army; but the Rajput

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VISHVARMITRA, A GREAT RAJPUT SAGE

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chieftain is a very different personage, of a much rarer and more instructive type politically and socially, insomuch that some accurate description of this type may be useful and interesting even to general readers in England."

The thirty-six royal clans referred to above are classified as follows:

1. The Suryavaṃsies, or Raghuvaṃsies (the clans of the Solar dynasty), descended through Manu, Ikshvaku, Harischandra, Raghu, Dasaratha and Rama.

2. The Chandravaṃsies, or Somavaṃsies (the clans of the lunar dynasty), descended through Yayati, Deva Nausha, Puru, Yadu, Kuru, Pandu, Yudhisthira and Krishna.

3. The Agniculas (the clans of the fire dynasty), descended from Agnipala, Swatcha, Mallan, Gulunsur, Ajpala and Dola Rai.

The names of the thirty-six royal clans are:

SURYAVAṂSA OR SOLAR DYNASTY.

Seesodia.	Kachhwaha.	Balla.	Byce.
Rahtor.	Gohil.	Birgujur.	Chola.

CHANDRAVAṂSA OR LUNAR DYNASTY.

Yadava.	Jaitwa or Camari.	Gherwal.	Nicumpa.
Tuar or Tomar.	Sawya or Sariaspa.	Sengar.	Rajpali.
Chawara.	Silar or Sular.	Sirkerwal.	Dahirya.
Hun.	Dabi.	Dahia.	Dahima.
Catti.	Gour.	Joyha.	Jit.
Jhala.	Doda.	Mohil.	Pandya.

AGNICULAS OR FIRE DYNASTY.

Chohan.	Purihar.	Pramar.	Solanki.

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The Rajputs, true to their descent, are born warriors, and no family of the human race ever possessed so liberal a portion of that essence of reckless daring, called chivalry by poets and romancers, as the Rajputs. Chivalry and heroism are as much a part of their blood as honour and pride. To write at any length about the Rajputs is to relate the deeds and vicissitudes of one of the noblest and most ancient of known races, and to enliven many pages of the world's history with startling episodes of romance. Their fame is recorded on every page of the stirring annals of the Rajput States of India. The glory of their mighty achievements is reflected in the works of every chronicler of Europe and Asia, beginning with the father of historians, Herodotus, who was the first to allude to their heroic courage.

The Rajput code of honour calls for a very high standard of character, and that this high standard has been uninterruptedly maintained is shown by their present ready response to the call to arms.

The Rajputs, both in their lives and aspirations, remain true to the traditions of their race, and are characterized in all their ways, as their ancestors before them, by the pride and dignity that betoken men of destiny. Napoleon once exclaimed: "Give me a few men of destiny to create mine; give me mine, and I create France's."

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To-day these men of destiny from the East, each and all of them, from humble warrior to mighty prince, from mighty prince to mightier Rana,* are going to help create a new destiny for Europe.

* The Rana is the title enjoyed by the supreme head of all the Rajputs, the Maharana Shri Sir Fathesinghjí Bahadur of Udaipur. This illustrious prince is a lineal descendant of the divine hero of the epic poem "Ramayana," the founder of the dynasty.

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CHAPTER IV

RAJPUT BRAVERY

CONSPICUOUS among the many noble qualities that distinguish the warlike Rajputs is their unwavering fidelity. From the beginning of their history they have been noted for intense devotion to their chiefs, and in times of adversity as well as prosperity the clans have stood as one man by their hereditary and accredited heads. Fluctuating as was the fortune of these leaders, they would hardly have been able to preserve their race traditions untarnished but for this fidelity of their followers.

On the advent first of the Pathans and then of the Moghuls the loyal and martial spirit of the Rajput clans was not subdued even in defeat. Year after year they fought for supremacy and independence with a valour that surprised their Muhammadan enemies. Medieval Indian history furnishes most inspiring reading as to their field strategy, their bravery and their recklessness in facing death. Many a glorious page relates how stubbornly the Rajputs of royal race resented and resisted the repeated invasions of the Pathans after the death of the all-powerful

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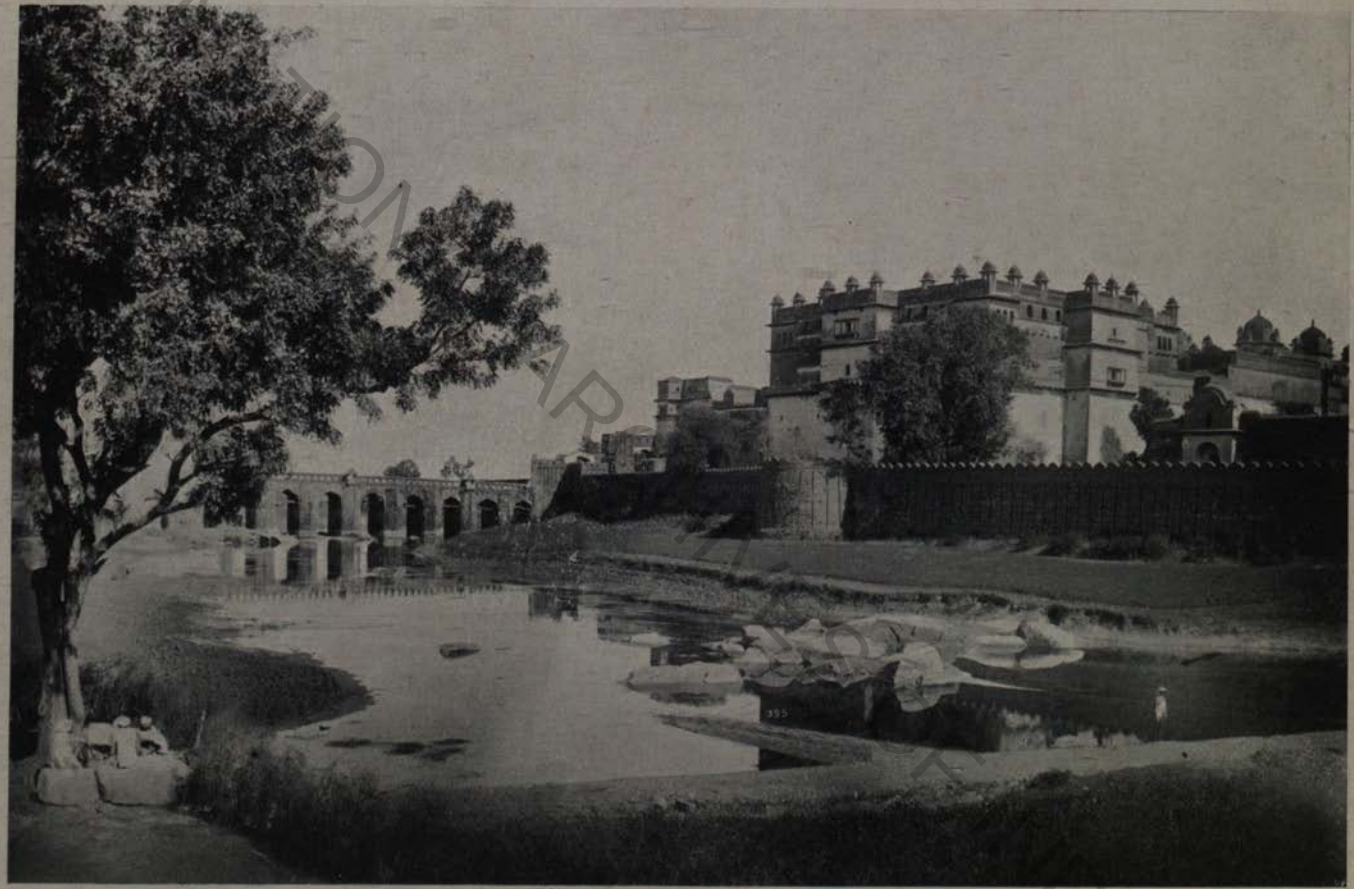

A RAJPUT PALACE

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Prithvi Raj, the great and the last Hindu Emperor of Hindustan.

In spite of racial and religious hatred and jealousy, the Moghuls under Akbar could not withhold their admiration and astonishment at the magnificent stand made by the Rajputs before the fall of Chitor, and at the valour with which their Muhammadan hordes were always met by the Rana's loyal clansmen.

Colonel Tod, the Froissart of the Rajputs, has preserved for us the following narrative, which gives a fine illustration of the fierce devotion of the Rajput race, no son of which was ever known to turn his back on the foe.

"When Jehangir had obtained possession of the palladium of Mewar, the ancient fortress of Chitor, and driven the prince into the wilds and mountains of the west, an opportunity offered to recover some frontier lands in the plains, and the Rana with all his chiefs were assembled for the purpose. But the Suktawuts asserted an equal privilege with their rivals to form the vanguard, a right which their indisputable valour (perhaps superior to that of the other party) rendered not invalid. The Chondawuts claimed it as an hereditary privilege, and the sword would have decided the matter but for the tact of the prince. 'The *harawal* (van) to the clan which first enters Ontala' was a decision which the Suktawut leader quickly heard; while the other could no longer plead his right when such a gauntlet was thrown down for its maintenance.

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"Ontala is the frontier fortress in the plains about eighteen miles east of the capital, and covering the road which leads from it to the more ancient one of Chitor. It is situated on a rising ground, with a stream flowing beneath its walls, which are of solid masonry, lofty, and with round towers at intervals. In the centre was the Governor's house, also fortified. One gate only gave admission to this castle.

"The clans, always rivals in power, now competitors in glory, moved off at the same time, some hours before daybreak—Ontala the goal, the *harawal* the reward! Animated with hope; a barbarous and cruel foe the object of their prowess; their wives and families spectators, on their return, of the meed of enterprise; the bard who sang the praise of each race at their outset demanding of each materials for a new wreath, supplied every stimulus that a Rajput could have to exertion.

"The Suktawuts made directly for the gateway, which they reached as the day broke, and took the foe unprepared; but the walls were soon manned, and the action commenced. The Chondawuts, less skilled in topography, had traversed a swamp, which retarded them, but through which they dashed, fortunately meeting a guide in a shepherd of Ontala. With more foresight than their opponents, they had brought ladders. The chief led the escalade, but a ball rolled him back amidst his vassals; it was not his destiny to lead the *harawal!* Each party was checked.

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The Suktawut depended on the elephant he rode to gain admission by forcing the gate; but its projecting spikes deterred the animal from applying its strength. His men were falling thick around him, when a shout from the other party made them dread their success. He descended from his seat, placed his body on the spikes, and commanded the driver, on pain of instant death, to propel the elephant against him. The gates gave way, and over the dead body of their chief his clan rushed to the combat! But even this heroic surrender of his life failed to purchase the honour for his clan. The lifeless corpse of his rival was already in Ontala, and this was the event announced by the shout which urged his sacrifice to honour and ambition. When the Chondawut chief fell, the next in rank and kin took the command. He was one of those arrogant, reckless Rajputs who signalized themselves wherever there was danger, not only against men but tigers, and his common appellation was the Benda Thakur ('mad chief') of Deogurh. When his leader fell, he rolled the body in his scarf, then tying it on his back, scaled the wall, and with his lance having cleared the way before him, he threw the dead body over the parapet of Ontala, shouting: 'The vanguard to the Chondawut! We are first in!' The shout was echoed by the clan, and the rampart was in their possession nearly at the moment of the entry of the Suktawuts. The Moghuls fell under their swords; the standard of Mewar was erected

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in the castle of Ontala, but the leading of the vanguard remained with the Chondawuts."

When Napoleon aspired to the conquest of India, as a stepping-stone to that conquest "Le petit Caporal" marched on Egypt, but after the Battle of the Nile his progress eastward was successfully checked by Sir Sydney Phillip. This General Phillip was charmed by his French opponents, and he referred to them in one of his diaries as "our sweet enemy." The same epithet of "sweet" was applied by the great Akbar to his enemies, the Rajputs. He had a full taste of the warlike ardour of these indomitable foes before the fall of Chitor, which followed upon a siege that is among the most famous events of an eventful history.

After a first unsuccessful attempt to take Chitor, Akbar renewed his plans for attacking the city, and collected an immense force. In the twelfth year of his reign he taxed every resource of his wide and powerful empire in order to make necessary preparation for his successful advance upon this capital of the noble and haughty Seesodia Rajputs, the lineal descendants of Manu, Raghu, Rama and Bappa Rawal, which had been regarded as "the abode of royalty" for the past thousand years.

Receiving news through his *jasuds* (spies) of some internal troubles between Rana Udaisinghji and his nobles, Akbar judged the moment favourable for starting operations. He was eager to win the renown that would ensue

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KUMBHA SHAM TEMPLE AT CHITORGARH
WHERE MIRA BAI, THE CELEBRATED RAJPUT POETESS, WORSHIPPED

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to him from the capture of this far-famed fortress, which towered above the rocky summit of an isolated mountain, some twelve miles in circumference at the base, and was considered impregnable. So without delay he ordered the imperial forces to march for Chitor.

Rana Udaisinghji, hearing of the approach of the Moghul army under Akbar, left the fortress in charge of Rawal Sahidas, chief of Salumbra, the leading noble and the commander-in-chief of Mewar, and retired into the Aravali mountains to conduct operations from the outside.

Rawal Sahidas, at the head of a large body of brave Rajputs, prepared himself for the defence. He filled the granaries with food-supplies, stocked the magazines with arms and ammunition, and manned every defensible position with his Rajputs. Other noted chiefs under his command were Rawut Dudaji of Madiaria, the chief of the Sangawut clan; the chiefs of Baidla and Kotario, descendants of Prithwiraj Chohan of Delhi, the Paur of Bijolli, the Jhala of Sadri, Sonigurra Rao of Jahlore; Eshwardas Rahtor; Karmsingh Kachhwaha; Duda Sadani Kachhwaha, a son of Baghsinghji of Deola, and Ramsinghji Tomar, the exiled Prince of Gwalior. These, with a numerous body of brave Rajput clansmen, stood ready to receive the enemy.

Meanwhile the plains and valleys around Chitor, as far as the present city of Udaipur were laid waste by the command of Rana Udaisinghji. Food-supplies and ammunition were stored in the forts of Gogunda, Komulmir and

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Mandalgarh, and were left in charge of brave and faithful chiefs.

Akbar advanced by the Dholpur route, taking the forts of Sivapur and Kotah. On his way he dispatched a part of the Moghul army, under Asaf Khan, against the surrounding forts.

Mandalgarh was the first to be attacked, but Asaf Khan was repulsed by the faithful commander, Ballusinghji, a brave Salonki Rajput. He then turned his attention to Rampur, which was taken after a hard struggle. Rao Durgasinghji, the Kiledar, heroically defended his post to the last, but, unable to cope with the overwhelming Moghul forces, escaped to the Aravali Mountains with his Rajputs, and joined Maharana Udaisinghji in his retreat. Husain Ali Khan, another of the imperial generals, was now dispatched by Akbar, with a large body of forces under his command, to attack the Maharana. He was defeated, and the Maharana fell back upon the stronghold of Komulmir, and during the confused search for his whereabouts by the Moghuls he carried out a further retreat to the forests of Rajpipla in Guzerat.

Akbar, in the meantime, had reached Chitorgarh, and, surrounding it on all sides, began operations against it in right earnest, throwing up earthworks for the protection of the besiegers and choosing his points of attack. Of the three most important positions occupied by the Moghuls, the one in front of the main gate was in command of the

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Emperor Akbar himself, with Kazi Ali Bhagdadhi, Rai Pithamhardas and Hasain Khan, as his principal officers. The two others were held respectively by Raja Todar Mal, Sujaut Khan and Kasim Khan, and by Wazir Khan and Asaf Khan.

The besieged Rajputs seized every opportunity for a sally, and fought their way into the very heart of the Moghul camp, while Akbar's men were not slow in taking their revenge by counter-attacks. At last the Emperor, seeing that no impression was made by his besieging forces, or by cutting off supplies, advanced his earthworks to the very foot of the rock, in order to undermine the fortifications, an undertaking which cost him dearly in men and money. The skilled Rajput marksmen stationed on the battlements above, armed with matchlocks and bows and arrows, effectually prevented the imperial workmen from completing their entrenchments or mining operations. The enraged Emperor then ordered large shield-like contrivances, made of iron and hide, at an enormous cost, to protect the men at their work, but this precaution seems to have been of no practical use, for we hear of 200 workmen being killed daily by the deadly missiles of the brave defenders of Chitorgarh. As the frightful havoc continued, the daily wages in the Moghul camp rose high, for it was difficult to get men to endanger their lives in this hazardous undertaking, notwithstanding bribes of large sums of money distributed among them by the Emperor,

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who actually paid a gold mohur for every basket of earth used in the protective earthwork thrown up to enable the men to approach the walls of the fortress.

Finally, the imperial forces succeeded in laying two mines under the walls of Chitorgarh ; 120 maunds of powder (9,600 pounds) were used in one, and 80 maunds (6,400 pounds) in the other. The imperial forces waited in readiness to storm the breach. On *Pous soodi saptami Bhud*, *S.* 1624 (January, 1568) one of the mines was fired, with the result that a bastion, with a large number of Rajputs, was blown up.

The imperial forces rushed forward, and in their turn were blown up by the second mine, which was late in exploding. The shock was felt at a distance of eighty to ninety miles around the fort. The loss of life on the Rajput side was 90, and on the imperial side 200. The Rajputs, at great risk of life, had now to repair the breaches, while they defended themselves against a general assault made by the imperial forces. The assault, however, failed, and the Rajputs succeeded in driving the enemy back to his entrenchments. Akbar himself conducted operations and took part in the siege with his musket which he used with deadly effect, stationing himself in a raised gallery whence he had a good view of the combatants. Among the incidents of this siege, it is recorded that one Rajput marksman played great havoc among the officers of the Moghul troops, by picking them

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A RAJPUT LADY WORSHIPPING

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off one by one. The Emperor, however, was an equally good marksman, and after carefully noting whence the shots came, took aim at the Rajput and shot him dead.

It was at the assault just mentioned that the brave Rawal Sahidas, chief of Salumbra, fell defending the "Suraj Pol"—"the Gate of the Sun."

The command then devolved on Pratap of Kailwa, the chief of Jugawats, and one of the sixteen superior nobles of Mewar. Colonel Tod, in his annals of Mewar, says: "He was only sixteen; his father had fallen in the last shock, and his mother had survived but to rear this the sole heir of their house. Like the Spartan mother of old, she commanded him to put on the *saffron robe* and to die for the honour and glory of the Seesodias like a brave Rajput. But, surpassing the Grecian dame, she illustrated her precept by example, and, lest any soft 'compunctious visitings' for one dearer than herself might dim the lustre of the Seesodias, she, armed and mounted and accompanied by her son's young bride, descended the rock of Chitor, lance in hand and died heroically charging the imperial forces."

The Rajputs, inspired by the heroism of their wives and daughters, grew more reckless in their onslaughts. They had suffered the horrors of a protracted siege, but they had no thought of surrender. The youthful Pratap performed deeds of valour unparalleled in the annals of Mewar, and met a glorious death in the defence of his

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country. Jaimul Rahtor, of the Mairtea house, the bravest of the brave clans of Marwar, succeeded to his command. The heroic achievements of these two men, unsurpassed in the history of any race, were immortalized by the Emperor's own pen; and the names of Jaimull and Pratap have become household words in Mewar. They are still held sacred by the bard, and will be honoured by the Rajput as long as he retains a shred of his inheritance and a spark of his ancient recollections.

The imperial forces made another general assault in *Cheit Badi Dasmi*, S. 1624 (April, 1568 A.D.), and succeeded in storming the fort at several points. The struggle raged till midnight with a heavy loss of life on both sides, the besieged fighting with ever-increasing desperation. The Seesodias armed the battlements and simultaneously strove to repair the fresh breaches made by the enemy.

Rao Jaimull went his rounds among the defenders night and day, exhorting them to continue their stern resistance and endeavouring to instil them with his own courage. He attracted the notice of the Emperor who inquired of his attendants whose figure it was that he saw so constantly on the battlements; and on being informed that it was the noted Rajput commander, he immediately sent for his favourite matchlock "Sangram," and, waiting his opportunity, fired at Rao Jaimull who the next instant had fallen mortally wounded.

Rao Jaimull revolted at the idea of ingloriously perish-

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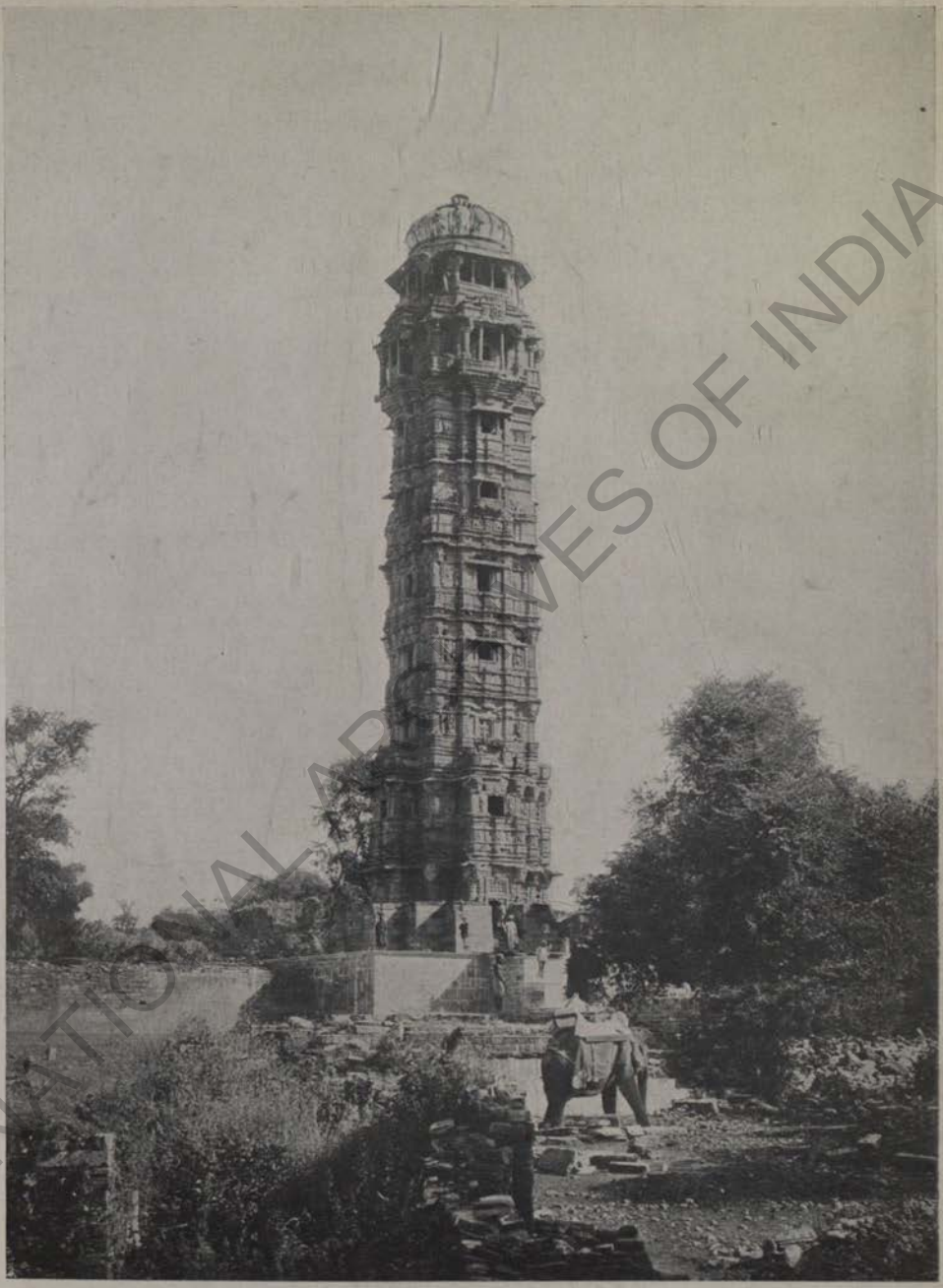

JAI STHAMBHA AT CHITORGARH (A.D. 1451): THE TOWER OF VICTORY

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ing by the hand of an unseen foe. He saw there was no ultimate hope of saving the fortress, the northern defences being entirely destroyed, and he resolved to make a signal end to his career. He forthwith commanded the awful rite of *johar*. He ordered wood, ghee and grass, to be collected at three different places, while 8,000 brave Rajputs ate the last *beera* together, and put on their "saffron robes." The three places of *johar* were the house of Seesodia Pratap Juggawat, Rao Jaimull Rathor's camp and the palace of Eshwardas Chohan.

As the sacrificial flames rose into the air they became visible to the Moghul camp and Akbar gazed at them in some amaze inquiring what they meant. One of his retinue explained what had probably taken place within the fort, as the Rajputs, despairing of further resistance, had no doubt determined to court the death they could not escape. The Emperor immediately ordered the entrenchments to be reinforced and the sentries to be doubled; men in such extremity as the Rajputs and of their temper were, he feared, capable of some deed especially daring in order to immortalize their race.

Meanwhile, within the fort Rao Jaimull and his brother chiefs were informing the women of their decision and exhorting them to meet death bravely. Smiling the brave Rajput women replied: "This night we shall prepare, and by to-morrow's night we shall be the inhabitants of 'Bhanuloka,' ready to meet you all there." They

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bade a last farewell to their husbands, brothers, sons and other male relatives, and then courageously leaped into the fires prepared for them.

After witnessing this awful sacrifice, the Rajputs, clad in their "*saffron robes*," rushed to their posts—and threw open the gates of Chitor; revealing an appalling scene within of flames and smoke rising from the *johar* and guns belching fire from the fort. A hush fell on the imperial camp, for no one knew what alarming action the Seesodias were preparing for the morrow.

Next day was *Aditwar* (or Sunday), the day sacred to the sun, the divinity of the Seesodias, and the imperial *nakkaras* sounded the advance. The Moghul forces were led by the Emperor in person. Outside the " Phuta Pol," or " the broken gate," they were met by the renowned Jaimull, carried on the back of Kallasingh, a brave clansman, the wounded Rajput commander being determined to strike a last blow at the enemy, and so die fighting. The imperial forces were repulsed with loss, and though the Emperor rallied his men and exhorted them to advance, he could not get them to face the reckless onslaught of the desperate Seesodias, whose daughters, sisters, mothers and wives having perished by fire, had more to gain by death than life. A thrill of fear ran through the enemy's lines at the sight of their set faces inflamed with wrath. The Emperor, seeing the impossibility of forcing his men to advance, ordered the Elephant Brigade, com-

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posed of 550 elephants, to charge the Rajputs, and with the help of these *must* elephants the imperial forces gained entrance into the fort. The Rajputs met death bravely, fighting over every inch of ground with the huge animals. Eshwardas Chohan, encountering one of the elephants, asked the mahavat its name. Being told it was "Madhkur," he seized it by one of its tusks, and plunged his dagger into the trunk, saying: "Gujraj, will you convey my salutation to the Emperor?"

"In this way," says Tod, "the Emperor entered Chitor, when 30,000 of its brave defenders became victims to the ambitious thirst for conquest of this 'guardian of mankind.'

"All the heads of clans, both home and foreign, fell, and 1,700 of the immediate kin of the Rana sealed their duty to their country with their lives. Chitor, the rock of their strength, was despoiled, and the temples and palaces were despoiled. To complete her humiliation and his triumph, Akbar bereft her of all the symbols of royalty—the *nakkaras* (kettle-drums), whose reverberations proclaimed for miles around the entrance and exit of her princes; the candelabras from the shrine of the 'great mother,' who girt Bappa Rawal with the sword with which he conquered Chitor; and, in mockery of her misei her portals to adorn his projected capi[illegible]

Maharana Partap, the son and su[illegible]cessor of Udaisingh, was a high-spirited prince, endowed to the full with all the chivalric qualities of the Rajput. Alone amongst the sons

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of Rajput royal families, he scorned matrimonial alliance with the Moghul imperial family of Delhi.

Nine years after the fall of Chitor, hopeless as was the Rajput cause, Partap would not allow that his country was conquered, and determined to strike one more blow for its independence. He assembled a force of 22,000 Rajputs on the field of Huldighat, and a battle followed which will be remembered as long as a Seesodia occupies Mewar, or a bard survives to relate the tale. The invading Moghuls were commanded by Akbar's son, Selim, the Prince Imperial of Delhi, who was guided by the counsels of Raja Mansingh and the distinguished apostate son of Sagurji, Mohabet Khan. Partap trusted to his native hills and the valour of his 22,000 Rajputs to withstand the imperial army. The divisions of the Moghul army encountered little opposition at the exterior defiles by which they penetrated the western side of the Aravali, concentrating as they approached the chief pass which led to the less impregnable part of this intricate country.

The range to which Partap was restricted was the mountainous region partly surrounding, but lying chiefly to the west of, Komulmer, the new capital, stretching south from this point a distance of about eighty miles, and nearly equal in breadth. The heights are clothed with forest and cleft with valleys and streams. The approaches to the capital from every point—north, west, and south—are through narrow defiles running between lofty, per-

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pendicular rocks, and of scarcely breadth sufficient to allow of two carriages abreast. Across these is flung at intervals a natural rampart, such as is known in Europe as *Col*, which may sometimes open into spaces sufficiently capacious to encamp a large force. Such was the plain of Huldighat, at the base of a neck of mountain which shut up the valley and rendered it almost inaccessible. Above and below the Rajputs were posted, and on the cliffs and pinnacles overlooking the field of battle the faithful aborigines, the Bhils, with their natural weapon, the bow and arrow, and huge stones ready to roll upon the combatant enemy.

At this pass Partap was posted with the flower of Mewar, and glorious was the struggle for its maintenance. Clan after clan followed with desperate intrepidity, emulating the daring of their prince, who led the crimson banner into the hottest part of the field. Straining every nerve, he fought his way to where Prince Selim commanded. The Moghul guards fell before Partap, and but for the steel plates which defended his howdah the lance of the Rajput would have deprived Akbar of his heir. Partap's steed, the gallant Chytuc, nobly seconded his lord and is represented in all the historic drawings of this battle with one foot uplifted against the elephant of the Moghul, while his rider hurls his lance against his foe. The *Mahavat*, being without means of defence, was slain, and the infuriated animal, now without control, carried off Selim.

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The carnage on this spot was immense: the Moghuls eager to defend Selim, the heroes of Mewar to second their prince who had already received seven wounds. The "Royal Umbrella," which he would not lay aside, made Partap a conspicuous mark for the enemy, and thrice was he surrounded by the foe, and thrice rescued from their midst. He was at length nearly overwhelmed, when the Jhala chief gave a signal instance of fidelity and extricated him at the cost of his own life. Manah seized the *insignia* of Mewar, and, rearing the "gold sun" above his own head, fought his way to another part of the field, drawing after him the full tide of battle and diverting attention from his prince who was forced from the scene of action. The noble Jhala fell with all his brave vassals, and in remembrance of his deed his descendants ever since the day of Huldighat have borne the regal ensigns of Mewar, and enjoyed "the right-hand of her princes." But this desperate valour was unavailing against a force with a powerful field artillery and a dromedary corps mounting swivel guns; and of 22,000 Rajputs who fought that day for the defence of Huldighat, against 100,000 Moghul warriors, only 8,000 quitted the field alive.

On the 17th of *Sawan*, S. 1632 (July, 1576 A.D.), a day ever memorable in her annals, the best blood of Mewar was spilt in the pass of Huldighat. Of those nearest of kin to the prince, 500 were slain; the exiled prince of Gwalior, Ramsah, his son Khande Rao, with 350 of his

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MĀHAVĪR-PRATĀPI RAGHU-KULA-BHUSHNA MĀHARAJ-ADHIRAJ RAJ-RAJESHWAR SURYA-VAMSHA-CHUDĀMANĪ MAHI-MAHENDRA YAVADARYA-KULA-KAMALA DHIVAKARA CHHATTIS RAJKUL SINGAR SRI SRI 108 SRI **HINDUPATI** MAHA RANA PRATAP SINHJI SEESODIA **HINDUA SURAJ,** UDAIPUR (MEWAR). 1572-1597

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brave Tuar clan, paid the debt of gratitude with their lives. Since their expulsion by Baber they had found sanctuary in Mewar, whose princes diminished their feeble revenues to maintain inviolable the rites of hospitality. Manah, the devoted Jhala, lost 150 of his vassals, and every house of Mewar mourned its chief support.

But the wise and conciliatory policy subsequently adopted by the statesman-like Akbar healed the breach between the fallen Rajput princes and the imperial house, and after a matrimonial alliance between the Emperor and a Rajput princess of the royal house of Jaipur the Rajputs were given high military and administrative posts at the court of Agra. Mansingh, cousin of Akbar's wife, was nominated governor and commander of the forces of Cabul, and another Rajput prince was given a similar high command in the home army. This connection with the Rajputs was one of the chief assets in the consolidation of Akbar's power.

His son Jehamgir, who had Rajput blood in his veins, and his grandson, Shah Jehan, were as much attached to the Rajputs as they were to the imperial Moghul throne and the empire. But, unfortunately, the foolish policy of bigoted and fanatical Aurangzeb caused a gulf of separation between the two races which was never again bridged. Cruel indignities inflicted by Aurangzeb drove the Rajputs away from the Moghul Court, but as Rajputs they did not resort to vengeance against that "hateful enemy of man-

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kind." They became hostile to him, it is true, but their hostility did not assume any aggressive form. Their withdrawal alone meant the collapse of a main support to Aurangzeb's Moghul throne. "And when in an evil hour Aurangzeb estranged them, the power of his house received a mortal blow and rapidly declined, to rise no more."*

"The alienation of the Rajputs, even if it did not amount to active hostility, could not fail to sap both its material and moral strength,"† says the learned author of the "Fall of the Moghul Empire."

They left Aurangzeb alone—alone at the tottering helm—to seek his own salvation, and his chicanery and cunning paved the way for the downfall of his empire.

As a prince, this haughty and ambitious Moghul had aspired, and even conspired, to snatch the imperial crown from the head of his father, the old Emperor Shah Jehan. He rebelled against his imperial lord and father, alienated some of the leading Moghul nobles from their loyalty, instigated the populace to revolt, and, as a climax to his youthful career of infamy, waged open war against the imperial authority. At that time the Rajputs stood by the Emperor and fought and fell for him. In one of the contests between father and son for supremacy "heavy was the loss on the imperial side," says Professor Sarkar, in his admirable work "History of Aurangzeb,"‡ "and

* "India on Eve of British Conquest," by Sidney J. Owen, chap. iii., p. 56.

† "The Fall of the Moghul Empire," by Sidney J. Owen, M.A., p. 14.

‡ Chap. xv., p. 25.

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RAJA MÃN SINGH THE GREAT, OF AMÊR

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the main portion of the loss was borne by the Rajputs. . . . Every clan of Rajasthan contributed its quota to the band of heroes who sacrificed their lives in their masters' service (*swami dharma*). As the bardic chronicle records it: 'The onset cost seventeen hundred Rathors, besides Gehlots, Hadas, Gaurs and some of every clan of Rajputs. This was one of the events glorious to the Rajput, showing his devotion to whom fidelity had been pledged—the aged and enfeebled Emperor Shah Jehan, whose salt they ate—against all the temptation offered by the youthful ambition. . . . The Rajput sealed his faith in his blood, and none more liberally than the brave Hadas of Kotah and Bundi. The annals of no nation on earth can furnish such an example as an entire family (the house of Kotah), six loyal brothers, stretched on the field.'"

The fidelity of the Rajput towards his friends and allies, his chivalry towards enemies, and his unswerving faith to his given word, are all part of his heritage from his illustrious forebears, and no vicissitudes of fortune have induced him to depart from their ancient code of honour. Even when their fair land was devastated by the Muhammadans, their ardour damped and their spirit broken, their moral integrity was not impaired.

The history of the Hindus is replete with tales of rulers and sons of rulers who scoffed at a throne, and calmly resigned themselves to oblivion rather than fail in the performance of their filial duty.

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One of the most remarkable illustrations of fraternal affection and duty recorded in all the annals of the world is that mentioned in the Hindu epic poem " Ramayana." Unsurpassed in its intrinsic worth and unique in its classical value, the epic is even more remarkable in its portrayal of the history of the greatest Imperial family of Hindu India. Rama, the heir to the throne of Ayodhya, was sent away as an exile for a period of fourteen years by his father, Dasaratha, through the machinations of Kaikeyi, the step-mother of Rama and his father's favourite consort, who, carried away by ambition and desire of power, plotted for her own son Bharat to succeed his father. Her scheme was successfully carried out while Bharat was on a visit to his maternal grandfather. He was still absent when the aged Emperor Dasaratha, repenting his heartlessness in having banished Rama, died of a broken heart. When Bharat, ignorant of the exile of his brother and the death of his father, returned to his mother who conveyed the news to him, thinking that her son would welcome the prospect of ruling the greatest empire of that time, so strong was the instinct of filial duty and brotherly love in Bharat that he scorned to sacrifice these noble virtues for a throne. He at once set out to seek his brother and induce him to occupy his right place. But Rama would not break his promise to his father, and refused to return from his exile. Whereupon Bharat returned to the capital of the empire, taking with him his brother's sandals, which he placed on

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the throne. These were, he proclaimed to the people at large, the emblems of the real ruler, he being only the Viceregent of his brother. Comment on this heroic act of fraternal devotion is needless, but it shows unmistakably that in a state of affluence and favourable circumstances ambition and avarice never succeeded in quenching the Rajput's fidelity which stands out in this tale in striking contrast to the lack of scruples and brotherly love of the Moghul Emperor Aurangzeb, as described elsewhere.

Many similar instances of the unflinching observance of the duty of *swámí dharma* on the part of the Rajputs could be quoted. The spirit which has dominated them in all ages and amid all changes of fortune is not found wanting at this critical moment, and as long as they remain true to the principle of *swami dharma* no better and more courageous fighting men could be found than in their ranks.

Their inherited chivalry, roused to martial ardour, is now ready to come to the aid of the Empire, and out of a population of nearly 9,000,000 to put 2,000,000 men in the field. In conjunction with their warlike brethren the Sikhs, the Mahrattas and the Pathans, India is able to pour into the West an inexhaustible stream of fighting men, the flower of Indian manhood. Over 10,000,000 men can easily be raised to defend the Empire, actuated by the same spirit of loyalty towards the British Raj as the Rajputs, in particular, have exhibited in different periods of Indian history.

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CHAPTER V

RAJPUT CODE OF HONOUR

THE duties of a Rajput are laid down in the great epic poem *Mahabhárata* * as follows:

" Bhishma says: ' A Kshatriya must not put on armour for fighting a Kshatriya unclad in mail. One should fight one, and let the opponent alone when the latter becomes disabled. If the enemy comes clad in mail, his opponent also should put on mail. If the enemy advances backed by an army, his opponent should challenge him to battle backed by an army. If the enemy fights aided by deceit, he should be met with the aid of deceit. If, on the other hand, he fights fairly, he should be resisted with fair means. One on horseback should not proceed against a car-warrior. A car-warrior should proceed against a car-warrior. When an antagonist has fallen into distress, he should not be struck; nor should one that has been frightened, nor one that has been vanquished. Neither poisoned nor barbed arrows should be used. These are the weapons of the wicked. A man should fight righteously, without yielding

* Rājadharmānuçāsana Parva, Section xcv.-xcvi..

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A RAJPUT RAULA (ZENANA)

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to wrath or desiring to slay. A weak or wounded man should not be slain, or one that is sonless, or one whose weapon has been broken, or one that has fallen into distress, or one whose bowstring has been cut, or one that has lost his vehicle. A wounded opponent should either be sent to his own home, or, if brought to the victor's quarters, should have his wounds attended to by skilful surgeons. When, in consequence of a quarrel between righteous kings, a righteous warrior falls into distress his wounds should be attended to, and when cured he should be set at liberty. This is the eternal duty. Manu himself, the son of the Self-born (Brahman), has said that battles should be fought fairly.

"'A king should never desire to subjugate the earth by unrighteous means, even if such subjugation would make him the sovereign of the whole earth. What king is there that would rejoice after obtaining victory by unfair means? A victory stained by unrighteousness is uncertain, and never leads to heaven. Such a victory, O bull of Bharat's race, weakens both the king and the earth. A warrior whose armour has fallen off, or who begs for quarter, saying, "I am thine," or by joining his hands, or who has laid aside his weapon, may simply be seized, but never slain.'

"Yudhishthira said: 'There are no practices, O King, more sinful than those of the Kshatriyas! In marching or in battle the king slays large multitudes. By what acts,

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then, does the king win regions of felicity? O bull of Bharat's race, tell me this, O learned one, unto me that desire to know!'

"Bhishma said: 'By chastising the wicked, by attaching and cherishing the good, by sacrifices and gifts, kings become pure and cleansed. It is true, kings desirous of victory afflict many creatures, but after victory they advance and aggrandize all. By the power of gifts, sacrifices, and penances, they destroy their sins, and their merit increases in order that they may be able to do good to all creatures.

"'Persons acquainted with the scriptures do not applaud the death which a Kshatriya encounters with unwounded body. The death of a Kshatriya, O sire, at home is not praiseworthy. They are heroes. Any unheroic act of theirs is sinful and inglorious. In disease one may be heard to cry, saying: "What sorrow! How painful! I must be a great sinner!" With face emaciated and stench issuing from his body and clothes, the sick man plunges his relatives into grief. Coveting the condition of those that are hale, such a man (amidst his tortures) repeatedly longs for death itself. One that is a hero, having dignity and pride, does not deserve such an inglorious death. Surrounded by kinsmen and slaughtering his foes in battle, a Kshatriya should die by the edge of keen weapons. Moved by desire of enjoyment and filled with rage a hero fights furiously and does not feel

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HAWA MAHAL, JAIPUR

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the wounds inflicted on his limbs by foes. Encountering death in battle he earns that high merit fraught with fame and the respect of the world which belongs to his order, and ultimately obtains a residence in Indra's heaven. The hero, by not showing his back in fight and by contending by every means in his power, in utter recklessness of life itself in the van of battle, obtains the companionship of Indra. Wherever the hero has encountered death in the midst of foes without displaying ignoble fear or lack of spirit, he has succeeded in earning hereafter regions of eternal bliss.' "

" These fearless warriors to-day stand shoulder to shoulder with the English soldiers, doing their duty as they did in the glorious past. Friends and foes alike speak of them in ringing words, simply because they are without exception the finest race of men in India, if not in the whole world," to quote the author of " The Princes of India." " Their muscular power and extraordinary endurance," continues the same author, " their contempt of death and the devotion with which they have always resisted religious persecution or defilement of caste, render them, when fairly roused and well commanded, the most valuable of friends or the most dangerous of foes."

It is to be hoped that they will well justify the latter phrase by sweeping away the foes they are now called upon to fight.

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CHAPTER VI

THE RAJPUT OBLIGATIONS TO THE BRITISH

To speak of the Rajput obligations to the British Raj may seem perhaps to be laying stress on a topic that has for decades past become trite. Nevertheless there is an aspect of this subject which has not been fully realized, and which deserves to be placed before our readers at some length. As regards the British Indians, the question how far and in what respect they have been benefited or prejudiced by British rule may be open to debate, even though there can be absolutely no doubt that the outstanding result of the British occupation of India has been distinctly for India's benefit. But when we turn to inquire what the states, ruled by the princes of ancient royal houses, the best of whom are now at the front, have gained by British sovereignty, there can be no hesitation whatever on the part of a well-informed person in coming to the conclusion that it has been in reality, and without any exaggeration, the saving grace of a benevolent providence. It has been literally so in the case of the Rajput confederacy of India. The Rajput States have existed as long as any memory

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LATE RAJA OF BHINGA

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exists of an Aryan race in India, far back beyond the time when Alexander the Great was opposed on the banks of the Ravi.

They have, it is true, experienced startling vicissitudes of fate, and withstood repeated shocks of invasion. Worse, far worse, than these, perhaps, they have had to overcome the more insidious attempts made on their integrity and individuality by master-minds like Akbar, and have had to resist the effect of obscurity which threatened to be their lot when they maintained and clung to the policy of rigid aloofness. Surviving all these evils, they have preserved the continuity of their existence from the dim and hazy past to the present day when scions of the Rajput race are animated by the ambition of serving the British Empire. In the accomplishment of this difficult task the advent of British rule has been to them a helpful ordering of a Divine dispensation. Owing to the same unfortunate combination of circumstances, the power of the Rajput race seems to have been at its lowest ebb just at the time the British stepped into the arena of conflict, soon after the practical dismemberment of the Moghul Empire. It was precisely at this crisis that the Rajput States stood in danger of being, if not completely obliterated, at least irrevocably subordinated and reduced to a condition of abject ignominy by other then existing states. The Mahrattas had dictated terms at the gates of Delhi, and claimed the prerogative of suzerainty over Rajput princes

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on the ground of the practical transfer of power from the hands of the Moghul ruler into their own. They were no doubt aware that the Maharana of Udaipur represented the highest sovereign lineage amongst Hindus, and were to some extent ashamed to lay impious hands on so august a personage. But they did not hesitate to assert their supremacy over Rajput States by claiming *chauth* (tribute).

And no one can say to what extent their claim might have been pushed, or to what extent the Rajput princes might have been stripped of their remaining power, if another authority had not interfered. In the then existing state of affairs conquest meant plunder and pillage (and it means to all intents and purposes the same thing in this century, too, judging from the acts of devastation, unjustifiable slaughter and sacrilege of the "cultured" race of "modern Huns"), and the Rajput States did not escape these horrors at the hands of the Mahratta hordes.

The policy of the Moghul rulers, in regard to Rajput States especially, was one of studious reconciliation, and it aimed at the ultimate assimilation of the two races by means and methods not always scrupulous. Whenever a Rajput State was conquered, the ruler was not only retained, but in several cases his territory was enlarged by the grant of outlying dominions, while his prestige was enhanced by the conferring of imperial titles, his opportunities for aggrandizement augmented by his being called

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to the command of the imperial forces, and his resentment against the conqueror removed by a demeanour of absolute trust and confidence. It is true that such a policy was the best suited for the purpose of the Moghul conquerors, and answered their schemes of consolidation and government. But the Mahrattas, though brothers in religion of the Rajputs, failed to do what the Moghuls did. The opportunity for it was given them before the English appeared, but they left the work they might have accomplished to be carried out by these later arrivals on the scene by whose assistance the Rajput States were saved from Mahratta aggression. Colonel James Tod's observation on this aspect of the Rajput-Mahratta conflict is far below the mark, but it is still suggestive of the possibilities of the situation. "In order to mark with exactitude," writes the famous historian of Rajputana, "the introduction of the Mahrattas into Rajasthan, we must revert to the period when the dastardly intrigues of the advisers of Emperor Mahomed Shah surrendered to them as tribute the *chauth*, or fourth of his revenues. Whether, in the full tide of successful invasion, these spoilers deemed any other argument than force to be requisite in order to justify their extortions, they had in this surrender a concession of which the subtle Mahrattas were well capable of availing themselves; and as the Moghul claimed sovereignty over the whole of Rajasthan, they might plausibly urge their right of *chauth*

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as applicable to all the territories subordinate to the empire."

To demonstrate what we mean by "possibilities," we have only to take the instance of Mewar.

Before the fall of the Moghul Empire the boundaries of Mewar were the same as those when Mahmud of Ghazni invaded Mewar in the tenth century A.D., although her grip over her tributaries, such as Abu, Boondi, Idar and Deola, had been weakened. To the west the fertile district of Godwar carried her beyond her natural barrier, the Aravali, into the desert; while the Chumbul was her limit to the east. The Khari separated her from Ajmir, and to the south she approached Malwa. The area within these limits covered 130 miles of latitude and 140 of longitude, and contained 10,000 towns and villages. It enjoyed a revenue of upwards of £1,000,000 sterling, partly raised from a fertile soil by an excellent agricultural population, partly drawn from a wealthy mercantile community, and was defended by devoted vassals. This prosperous and powerful empire in less than half a century was brought to the verge of annihilation by the predatory inroads of the Mahrattas. Besides compulsory sequestrations of territory, as Colonel Tod writes, "they levied no less than four grand war contributions in S. 1830-31, while in S. 1836 their rapacity exacted three more." Inability to liquidate these exorbitant demands was invariably a signal for further sequestrations of land.

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In three payments the enormous sum of one crore and eighty-one lacs, upwards of £2,000,000 English money, was exacted from Mewar, exclusive of individual contributions levied on chiefs, ministers and the pretender's party. A schedule of the day brings up the contribution levied to £5,000,000 sterling. Yet the land would eventually have reimbursed these sums, had not the penalty inflicted for deficiencies of payment rendered it impossible for the annual revenue of the sequestered territory, which then amounted to twenty-eight lacs, or £323,000 sterling, exceeded in amount the outstanding dues whether fiscal or feudal.

It was at this time, when the names of Berji Tap, Mahadaji Sindia, Ganput Rao, Ambaji Inglia, Bappu Holkar, Dadoji Pundit, Appa Sindia, Makaji Jetia, Tukoji Holkar and a host of others had become names of terror and despair to every household in Rajputana, that the chiefs of Rajputana appealed to the Marquis of Hastings, the then Governor-General of India, through his agent, Mr. Charles Theophilus Metcalfe (afterwards Lord Metcalfe), at Delhi, for leave to enter into the subsidiary alliance with the British, mainly to secure safety from the Mahratta oppression.

It was a spontaneous and voluntary act on the part of the Rajputs to protect themselves from further inroads and rapacious demands. From that day forward Rajputana has enjoyed the blessings of peace and security,

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and absolutely inviolable autonomy. It has preserved its ancient traditions, its old system of administration beloved by its people and nobility, its culture, character, and chivalry—in fact, its own identity in every respect.

It will be easily understood, therefore, that our gratitude is one with our loyalty towards the nation that saved Rajputana from extinction. Its preservation insured for all subsequent time the ready fulfilment by the Rajputs of their obligations to the supreme power and to their own country, as well as their willing participation in all duties and in the support of all burdens necessarily imposed for the defence and general welfare of India.

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LAKSHMI, THE GODDESS OF WEALTH

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CHAPTER VII

RAJPUTS AND THE SEPOY MUTINY

One of the most thrilling and interesting episodes in the lamentable Sepoy Mutiny was the prompt and ready aid which the Rajputs gave to the English. In that anxious hour when the forces of religious bigotry, personal rivalry and ambition were suddenly hurled at the British Indian Empire; when the slumbering animosity and hatred of a few fast-dying but venomous classes of individuals rapidly grew into a huge conflagration, devastating the whole land, the Rajputs throughout the length and breadth of the country obeyed the summons of their chieftains, and from the Maharaja of Nepal down to the head of the smallest Rajput principality rallied to the side of the English. Themselves weakened in resources owing to centuries of subjection, and subjected to terrorism and threats from the mutineers, they gave a helping hand to the English in quelling the disturbance. The part then played by the Rajput army from Nepal was entirely in keeping with the tradition of the race to which its men belonged.

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Maharana Sri Sarupsinghji succeeded to the illustrious "Gadi of Bappa Rawal" in the year 1857. Though involved in a struggle within his own dominions with two of his principal nobles, the Rawat of Salumbar, the principal noble of Mewar, chief of the Chondawats (a Seesodia sub-clan), and the Thakur of Bhindar, the chief of the Suktawatas (also a Seesodia sub-clan), His Highness the Maharana, mindful of the obligation that he owed to the Sovereign Power, proved that his staunch fidelity was in proportion to his high position among the ruling Rajput sovereigns of India as the supreme sovereign prince of the Hindus. Captain C. L. Showers, the Political Agent in charge of Mewar, receiving the disastrous news from Meerut and Delhi, returned in hot haste to his post at Udaipur from Mount Abu, where he had been to take part in an official conference with the Agent to the Governor-General. He was due to reach Udaipur late at night on May 28, and in order, therefore, to avoid delay and inconvenience, he waived the usual *peshwai*, (state reception), by His Highness the Maharana. The loyal Maharana, however, thinking the omission of this ceremony at so critical a juncture might be construed by the ill-disposed rebel forces into an intentional slight on the supreme Government and used as a spoke in their favour, sent a confidential messenger to the Political Agent, requesting him to stay the night in the castle of the Rao of Bedla, a few miles distant from Udaipur,

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and thence to make a public entry into the city on the following morning, when the Maharana could receive him in the usual manner. It appears that the residency escort was at Nimach, its permanent headquarters, and Captain Showers had not even his own servants with him. Udaipur was filled with rebel troops and other disaffected people.

In the midst of these dangers His Highness the Maharana, with the inborn chivalry of his race, personally saw to the safety of Captain Showers, using his influence and authority to overawe the rebel mobs, and despatching four of the Rajput chiefs who were in close attendance upon himself, with their respective clansmen, to guard the person of the Political Agent.

Public excitement was great, and it increased with the news which reached a day or two after the Political Agent's arrival of the rising of the troops in the service of the British Government at Nasirabad, which showed the spread of the mutiny in the very heart of Rajputana. Then arose a rumour of an approaching outbreak at Nimach, the nearest military station, and the British residency. Letters from Colonel Abbot, commanding at Nimach, and Captain Lloyd, superintendent of the Jowad and Nimach district, brought to Captain Showers varying accounts of the troops, now that they were on the brink of revolt again, now that the crisis was passed and confidence was reviving, at one moment

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urging him to march on Ninach with Raj troops, and the next begging him on no account to bring a Raj soldier within sight of the cantonment, as likely to exasperate the native regiments.

In view of so conflicting a state of affairs, the Political Agent thought the best thing to do was to move the Maharana's troops to the adjacent frontier post of Chota Sadri, so as to be within call, while he rode out alone to Nimach. But the ministers of the state, influenced by various considerations, were bent upon concentrating all the troops in the capital, which would have been fatal to the British interests in Mewar, and would have meant certain death to the fugitives who fled westward on the revolt of the Nimach brigade. Impressed with the vital importance of open and actual co-operation on the part of the state of Mewar, Captain Showers sought an interview with His Highness the Maharana Sarupsinghji.

Secrecy was necessary in the excited state of the feelings of the people. It was proposed that they should meet on the margin of the Lake Pichola, at a spot to which His Highness the Maharana could cross in a boat. The advice of the Political Agent given at this considerately arranged interview was supplemented by the appeal to His Highness the Maharana of the dying hero of Lucknow, Sir Henry Lawrence, communicated through Dr. Ebden's letter to Captain Showers, which contained the following words: "*Now is the time and hour for him*

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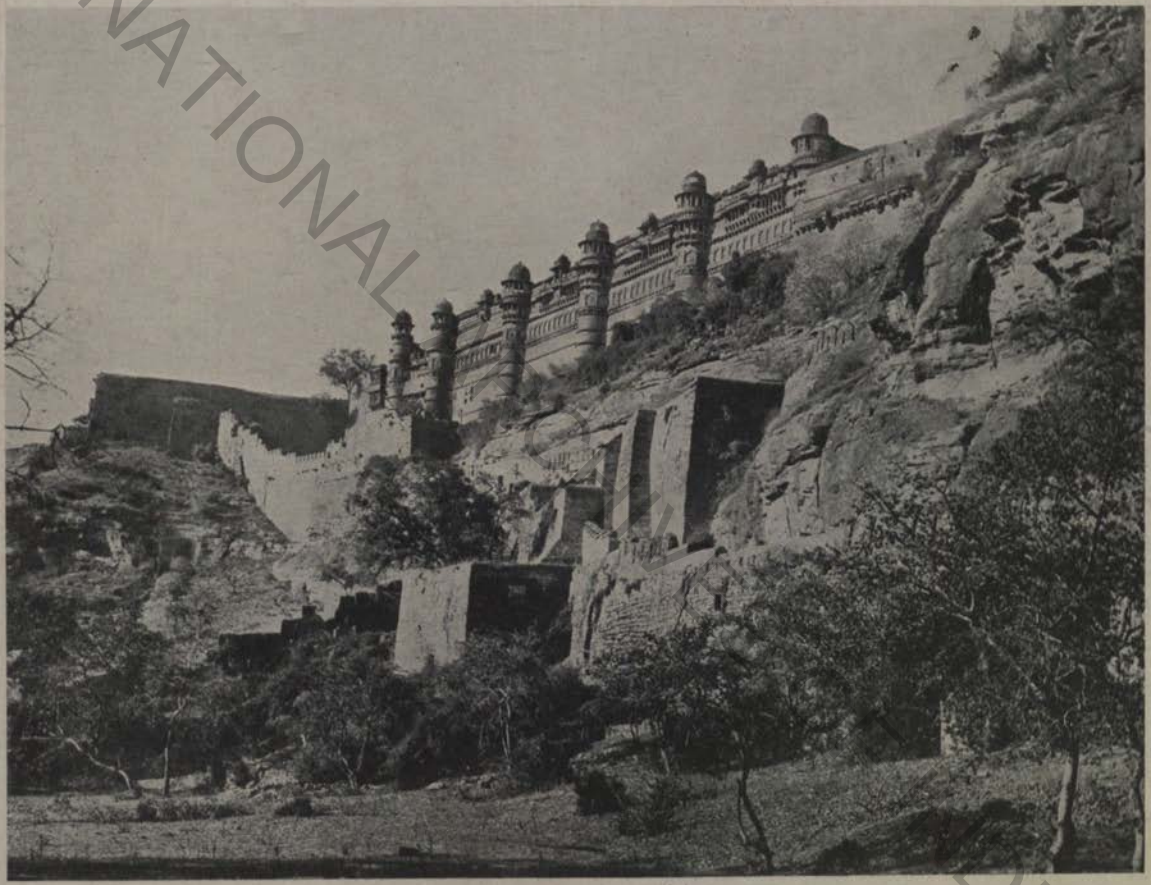

MAN-MANDIR AT GWALIOR : RAJPUT FORTIFICATION

Photo by Frith.

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to earn favour and good name with our Government, even if it cost him lakhs of rupees, for money spent now will fructify." In loyalty to the British Government, and in response to this appeal and to the inherited instinct of a Rajput to protect the oppressed—one of the duties of the Kshatriya—His Highness the Maharana now openly espoused the British cause, and agreed to send his brave clansmen to the help of the English in the open country, at the same time promising the immediate aid of his whole army, under his personal command. Practical effect was given to this momentous decision by placing select and reliable troops at the disposal of Captain Showers, accompanied by one of the highest and most trusted chiefs, Bakat Singh, the Rao of Bedla. Orders under *khas ruqua* (royal sign-manual) were at the same time issued, calling upon all the loyal chiefs and district officers to afford every aid in the operations, and to obey the orders of the Political Agent as the Maharana's own. On June 6, whilst preparations for the march were in progress, intelligence came that the Nimach brigade had risen on the 3rd. The fact that it had come through a native channel, unconfirmed by any official communication, warranted the worst conclusions. The column was hastily preparing to start, when two officers of the Nimach force, Barnes of the artillery and Rose of the infantry, rode into the Residency, and reported that a party of over forty European refugees, including women and children, were

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gathered together at Dungla, an Udaipur village about fifty miles distant, and bringing an express from Captain Macdonald, the senior officer of the party, describing their position as most critical, and urgently calling for aid. The Political Agent marched the same night to the relief of the party, Barnes returning, but Rose being too exhausted for the time being to take the field again.

The march commenced late at night on June 7, as soon as all necessary arrangements had been made for the conveyance of the women, children and sick among the refugees, and it was not till long after nightfall of the following day that the party approached Dungla. As soon as their arrival was known to the refugees, out came Macdonald, Walter Murray and others, exclaiming, " Thank God! Thank God!"—words which met with a fervent response from the relief force. The report of the Maharana's troops having taken the field had preceded the troops, and warned the mutineers to beat a retreat before the country was roused against them. The refugees were found in the last stage of prostration, having escaped from the burning station with their bare lives. Fatigue, anxiety, exposure and absolute want had done their work, aided by the sickening heat and dirt of their confined retreat, which they were forced to share with cattle. Cholera had broken out and Davenport was dying. They could give no tidings of the rest of the fugitives. As the officers were relating their sufferings at Nimach and during their subse-

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quent flight, the Bedla Rao entered and announced that the transport column was waiting outside the walls ready to start. The officers hurried out to inspect it, and found, to their surprise and delight, palaquins for the women, children, and sick, pad elephants and horses for the officers and their servants, and carts and camels for the luggage—nothing had been forgotten. The confidence placed in the chivalrous chief had been fully justified; he had fulfilled the charge entrusted to him of escorting the refugees to Udaipur without failing in a single detail, and their safe arrival and the recovery of the sick were due to his thoughtful arrangements and unstinting care for their comfort.

The protection generously extended to them by the Maharana was gratefully acknowledged at the time by His Excellency the Governor-General in the *Kharita* to His Highness's address, and afterwards drew from Her Majesty the Queen, speaking through her Secretary of State, the expression of her "highest gratification in observing the support which he gave to her armies, the assistance which he rendered to her subjects, and the tranquillity he maintained throughout his extensive dominions." She assured His Highness "that these proofs of his loyalty and devotion to the British Crown would ever be held by Her Majesty in grateful remembrance."

Jag Mandir, a water palace on one of the beautiful islands of the Pichola Lake, was appointed for the residence of the refugees, and proved not less desirable as a secure

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retreat during the state of excitement at the capital than as a pleasant and healthy abode. The grateful sense of safety and repose after all the dangers and trials they had gone through was acknowledged by the refugees to have been enhanced by the cordial hospitality and personal visits of the Maharana.

Captain Annesley, the Assistant Political Agent, who had charge of the refugees, wrote in his report: "His Highness the Maharana paid us a very handsome compliment by coming here in person yesterday in his state barge to ascertain that we were provided with every comfort. He asked to see the children, and to each he gave with his own hand two gold mohurs. In the evening they were taken over to the queen's palace, when the Rana again sent for each two gold mohurs in his own name and two in that of the Rani. In fact nothing could excel his civility and kindness." Dr. Murray, the surgeon of the party, acknowledged his gratitude in the following terms in a letter to Captain Showers: "In truth, our party owe much to you and to the Rana. I, for one, shall not soon forget the joy that was infused into our people when you made your appearance in Dungla at the head of our faithful allies. It was a period of very great anxiety and suspense. Had the Rana gone against us no power on earth could have saved us; and although there were brave hearts amongst us, determined to uphold the honour of England to the last and to sell our lives dearly, yet the bravest

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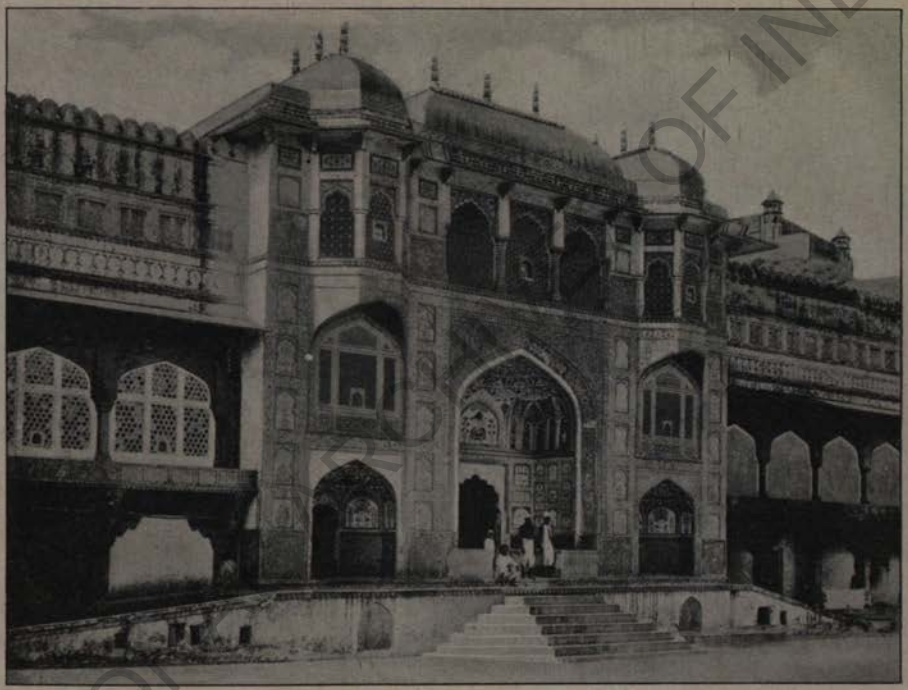

GATEWAY AT AMBER (JAIPUR)

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amongst us shuddered at the awful fate that under adverse circumstances would have awaited our countrywomen and their little ones." The lives of two of the party that fled from Nimach, Drs. Murray and Gane, were saved by the people of a neighbouring Udaipur village under circumstances which recall the traditions of rude days of ancient chivalry, when a sense of honour served barbaric races for the vaunted higher motive of our later much boasted civilization, and more than half redeemed their savagery. The first place these officers arrived at in their flight was Kasmonda, a village of Udaipur. Weary with their wanderings on foot and exhausted by anxiety, they sought shelter and protection. They asked the head-man if they could rest there for an hour or so. He received them with great civility, had a place cleared for them immediately in his house, and begged them to make themselves comfortable. He sent for milk, chapatis, dall, rice, and mangoes, and entreated them to eat. Their repose, however, was of short duration. Within an hour or two of their arrival at Kasmonda a party of the revolted cavalry galloped into the village, and demanded the refugees. They had been sheltered in a small walled enclosure, where the head of the village resided. Reassuring his guests with the words quoted in Dr. Murray's interesting narrative, "You have eaten with us and are our guests, and now if you were our greatest enemy we would defend you," he manned the walls and refused to give up the officers. The

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soldiers threatened to bring guns, but, nothing daunted, the villagers invoked the vengeance of their suzerain, the Maharana, and maintained so bold an attitude that the mutineers were fain to retreat without effecting their vengeful object.

At nightfall the head-man escorted the officers whom he had so honourably protected to Chota Sadri, the nearest military station of the Rana, whence they proceeded, and succeeded in joining the other refugees. Dr. Murray gives the names of these brave Rajputs as Jadon Ram, Onkar Singh, Kesri Singh and Moti Singh, and the Political Agent recognized their noble conduct by investing them with robes of honour at a public Durbar. The Maharana rewarded their good services with substantial grants of land, and the British Government, in pursuance of its expressed intention to reward the faithful, bestowed a money reward on these meritorious men, and by constructing a well at its own expense, founded a lasting and useful memorial at once of the disinterested conduct of the head-man and the gratitude of the British Government. The treatment these officers received at another village of Udaipur, named Bhil-ka-gaon, is given by Dr. Murray in the following words: "We received very great kindness. The Bhils seemed to vie with each other in their hospitality. They spoke to us of the benefits they received under the British rule, and abused the mutineers in no measured terms. The women appeared to be indignant

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at the treatment they heard we had received, and expressed a hope that vengeance would speedily overtake the traitors.

"The conduct of the Udaipur Durbar," says Dr. Murray in conclusion, "at this crisis was beyond all praise. The Raja appeared to have entered heart and soul into our cause, and, indeed, had it not been for his loyalty to the British Government, and co-operation with the authorities, there is no saying what might have been the aspect of affairs in Rajputana at the present moment."

After the despatch of the refugees, among whom, besides women and children, were Lieutenants Walker, Gordon, Rose, Davenport and Richie, and Drs. Cotes and Gane, from Dungla to Udaipur under strong escort headed by Rao Bakht Singh of Bedla the Udaipur troops started in pursuit of the Nimach mutineers to Chitor. Captain Showers having gone on a short visit to Nimach, Captain Sir John Hill, Bart., and Ellice of the 1st Bengal Cavalry accompanied the troops. A few hours sufficed Captain Showers for the inspection of the deserted cantonment, which had been left in care of Captain Lloyd, the superintendent, a confidential Durbar officer, in command of the Raj troops at the neighbouring Udaipur post, and he then went on to Chitor to join the pursuing force.

On their advance from Chitor, a few miles beyond Gangrar, they learnt that a party of the rebel cavalry had

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been there, only an hour or two before their arrival, hunting for the postal runners at the station. Arrangements were made for the protection of these and for the security of the post in transit, and the march was then continued. Stragglers now began to fall into their hands, among others the two Mewar Agency Chaprasis, who had been left in charge of General Lawrence's property, and who had joined the mutineers after plundering the same, were overtaken and captured. Property of every description strewed the path of the retreating rebels. The Raos of Hamirgarh and Mahwa, both loyal Mewar chiefs, treated the pursuing force well as it marched past their capitals, and joined the camp in person with their quotas of horse.

Captain Showers had requested General Lawrence and Brigadier Macan, commanding at Nasirabad, to send him the brigade at that station (which had recently come from Disa) to Kehri, with the idea of making a combined attack with the brigade and the Mewar troops upon the mutineers; but General Lawrence, for various reasons, the foremost of which were the safety and protection of Ajmir, could not spare the brigade, and the Mewar troops, though trustworthy, were not strong enough to contend single-handed with the Nimach mutineers. The latter, thus unchecked, pressed forward to Deoli, the headquarters of the Kotah contingent, burnt the station, and, after seizing two pieces of ordnance and the whole magazine, proceeded on their march to Agra.

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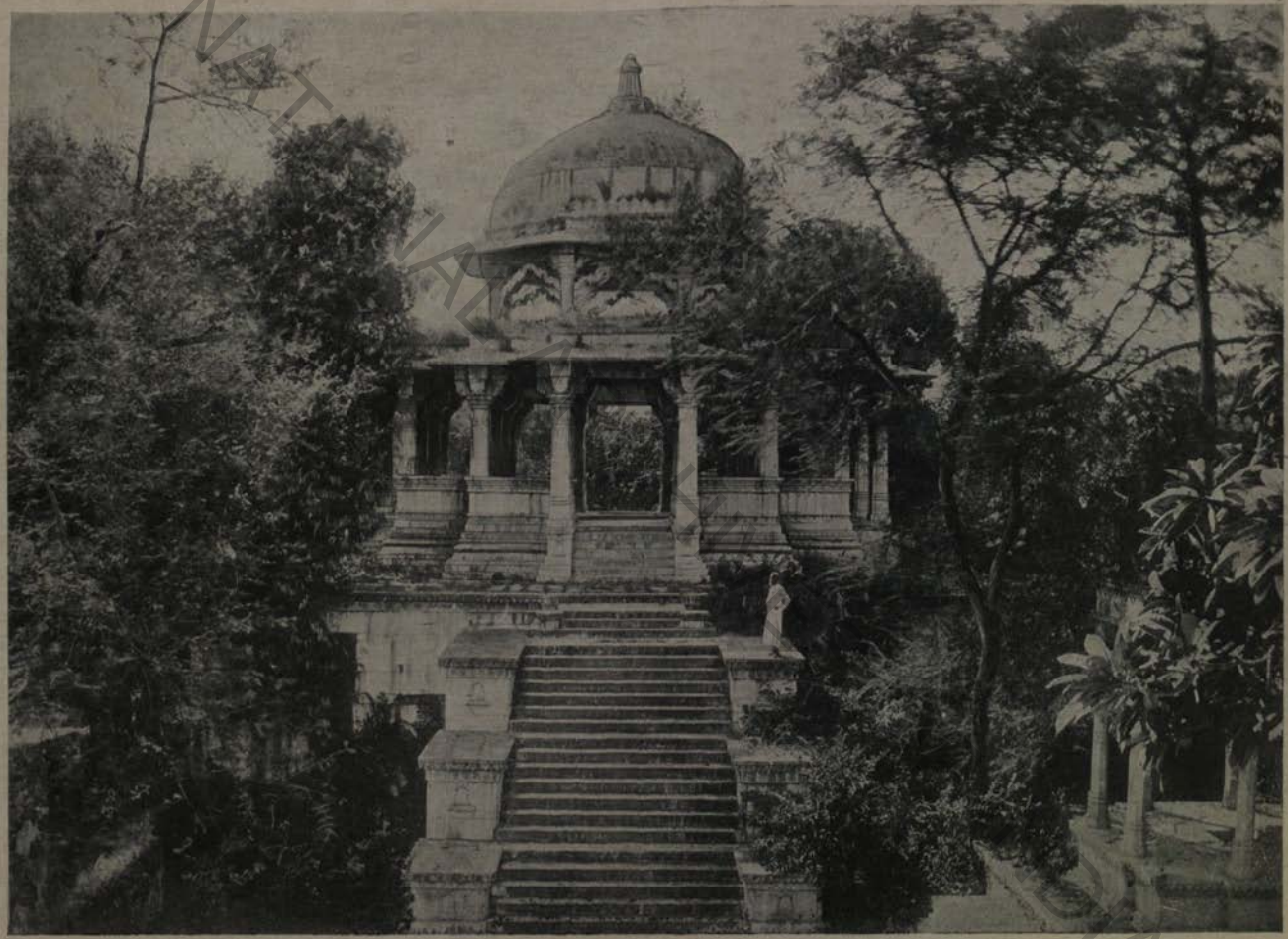

CHHATRI OF MAHARANA SANGRAMSINGH II.

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One staff-sergeant with three women and six children (all Europeans), who had fled for their lives from the mutineers at Deoli, were rescued by the Udaipur authorities at Jahazpur and taken on to Nimach by the Mewar troops, who had reached this final stage of their return march. When the attack on the Nimach mutineers was finally abandoned, no other recourse had been left to these troops but to retreat southward in order to provide for the safety of Nimach, and for reasons stated further on Captain Showers had chosen the route by the Mandalgarh Pass.

The rebellion had now spread to the neighbouring province of Malwa to the south, and as Nimach lay in the direct route of the mutineers and insurgents of Indore, who with rebels from all parts were flocking to Delhi, the officers of the mutinous infantry corps at this station were ordered on July 6 to proceed with their women and children to the safer cantonment of Nasirabad; but no European or even trustworthy troops being available, the question of providing an escort for them was a subject of anxious solicitude. Nothing was left in the difficulty but to trust to the support and protection of the Udaipur Darbar, whose active loyalty in equipping troops for the pursuit of the Nimach mutineers had already been so satisfactorily exhibited. In response to the request to provide an escort the party was consigned to the protection of the Darbar officer in command, and, notwithstanding the hourly increase of danger that threatened from all sides, it was

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safely escorted to its destination through one of the wildest tracts of country in India. Colonel Abbot, the senior of the party, wrote on their arrival there on July 17: "The commander of our escort and the escort have behaved admirably."

The other party of Nimach refugees that had been rescued at Dungla, after residing for a long time in safety and comfort in the water palace on the Pichola Lake, under the protection and as honoured guests of the Maharana of Udaipur, was safely escorted by the Udaipur troops across the Aravali mountains to the summer retreat of Mount Abu.

Thus, through the staunch fidelity and friendship of the Maharana of Udaipur, the whole of the refugees were rescued from the flames of their desolated dwelling at Nimach and from the fury of the rebel soldiers, and escorted to places of safety. At the time of the rising in Malwa in July there were nine English officers at Nimach with the Mewar troops, the only reliable force. Even these the enemy tried to corrupt by circulating a report that the English, with the object of destroying their caste, had mixed human bone-dust in the flour served out to them. On hearing this Captain Showers appealed to Arjun Singh, begging him to reassure the troops on this matter. Whereupon the Vakil, a Brahmin by caste, went to the Bazaar, asked for a sample of the suspected flour, and, after having a handful of it kneaded and made into bread, ate it him-

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self before the assembled troops. This at once dispelled all doubt and averted danger. The Bombay troops that were sent along with a company of the 83rd Europeans from Nasirabad to garrison Nimach made several attempts to revolt, one of which on August 15 was suppressed with the help of Udaipur troops with much promptitude and success.

On his way from Nimach to Chitor, Captain Showers states that he was arrogantly treated by the Tonk Hakim of Nimahera, that the Nimach mutineers were welcomed by him, but the gates of the town shut against the Mewar troops sent in pursuit of them from Sadri. It was his distrust of the Hakim's loyalty that led Captain Showers to avoid this town on his return to Nimach, and to march from Jahazpur via the Mandalgarh Pass. His suspicions were not confined to the Nimahera Hakim, for he went so far as to say that "most of the detached districts of this Muhammadan principality (Tonk) sympathized with the Delhi dynasty during the mutiny and gave trouble."

In the middle of August a fresh disturbance arose at Mandisore, headed by a fanatic Muhammadan priest named Firoz Shah. The rebellion soon acquired formidable dimensions, and an attack on Nimach appeared imminent, as the rebels were almost certain to make their way to Delhi. Information reached Captain Showers that Nimahera Mussulmans of Tonk were in communication with Mandisore rebels. Nimach was now threatened by

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an attack from the latter on the south, with the co-operation of Nimahera, only sixteen miles to the north, and as Nimahera is situated on the road from Nimach to Nasirabad, there would be no chance of mutual support between these two stations. These and other considerations convinced Captain Showers and Colonel Jackson, Commandant at Nimach, that it was essential to their safety to occupy Nimahera, and thus secure their sole line of communication before the road between Mandisore and Nimach became passable for the rebel guns at the close of the rains. About 300 Government native troops, with three guns, marched from Nimach on Nimahera, and were joined by a contingent of Mewar troops ordered by Captain Showers from neighbouring Udaipur stations in virtue of the authority delegated to him by the Maharana's sign-manual. Nimahera was taken and occupied by the combined troops after a gallant defence, the loyal forces being once forced to retreat, and punishment was inflicted by Captain Showers on some of the rebels for killing his *chobdar*, who had been sent to demand the surrender of the place.

Nimahera was made over to the Mewar troops, and the Udaipur officers administered its affairs until it was restored two years later to the Nawab of Tonk by Lord Canning, in the Agra Durbar, on the recommendation of General George Lawrence, the Agent to the Governor-General. On the approach of the Mandisore insurgents under Firoz

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TRIPŌLIA

THE ROYAL ENTRANCE TO THE PALACE, UDAIPŪR

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Shah on November 8 the regular cavalry, 250 sabres, under Captain Bannister, and the Mewar bodyguard of 300 horse, under Captain Showers, with Captain Lloyd, the superintendent, rode out to meet them. The enemy numbered about 2,000, their force consisting of 100 horses, about 500 *walayties* (undisciplined fighting men), and many hundreds of armed rabble, who had joined probably in hope of plunder. They advanced in single file, and opened fire from three guns. Captain Bannister was requested to make a combined charge, but he declined on the ground of restrictive orders from his superior officers, and soon after retired from the field. The rebels then formed into columns of route, and continued their march to Nimach. The Mewar detachment was sent in the direction of the bridge over the nullah to oppose the enemy's entry. This movement had the desired effect; the enemy halted, and were compelled to bivouac for the night. But as the infantry did not come out of the fort and the cavalry did not return to take the field, the Mewar horse had to be withdrawn, and the enemy streamed unopposed into the station, fired every remaining house in the cantonment and besieged the fort.

The Mewar troops remained on guard, preventing the enemy's horse from overrunning the country, rescuing several parties that had fallen into their hands and daily communicating with the garrison which they kept supplied with stores and provisions. The siege of the Nimach fort

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by a continually increasing number of investing rebel forces continued for a long time, until, on the advance of the Mhow column led by Colonel Durand, the necessity of defending their friends at Mandisore compelled the Nimach rebels to raise the siege, and the entire destruction of Firoz Shah's adherents in the battle of Guraria left Nimach secure. The Mewar troops, being then no longer required, left Nimach, and returned to Udaipur with the Political Agent. In April, 1858, the first detachment of the reinforcement from England detailed for Rajputana arrived, and a wing of the 72nd Seaforth Highlanders marched into Udaipur, *en route* to Nimach, under Captain Crombie. They were very hospitably treated and entertained by the Maharana. Taken in boats and state barges to the island palace, Jag-Mandir, they were rejoiced to see the place of refuge of the Nimach fugitives. This was the first Highland regiment that had ever come to India. The natives were as much astonished as delighted at the splendid physique of the men and the striking and picturesque plumed bonnets and tartan plaids of their uniform; but above all were their hearts stirred by the sympathetic sounds of the martial bagpipes, so nearly in unison with their own wild war-skirls.

The piper played before the Maharana, who presented him with a handsome honorarium.

During several excursions of the rebel force under Tantia Topi into Mewar in the latter part of 1858 the

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Udaipur Darbar afforded every facility for providing supplies and giving timely information of the enemy's movements to the different pursuing columns under Brigadier Parke, Major Taylor, General Roberts, Major Rocke, Captain Hutchison, Colonel Benson, Brigadier Somerset and General Michel. The pursuing British army was too strong to require any military support from a native state, yet abundant provisions at every stage of their rapid march and the timely information of the presence of the enemy in the hilly country covered with ravines, defiles and forest, were not less valuable. The Maharana continued loyal and true to the end, assisted the British by all possible means at his disposal, never despaired of their ultimate success and rejoiced in their final victory. Besides his personal fidelity and attachment and the devoted loyalty of his chiefs and subjects, as evidenced by the foregoing narrative, Maharana Sarup Singhji, as the acknowledged head of the Rajput princes, exerted his great influence on behalf of the British Government by advising all his friends and relatives who applied to him for counsel at the crisis to stand firm in their allegiance to the Government, a counsel which was efficiently recommended to their adoption by his own high example. He testified to his extreme foresight and the sincerity of his belief in the British cause by the issue of a proclamation, even before the outbreak at Nimach, to the Tankadar Rajput chiefs under the Nimach superintendency, who, though politically

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separated from him at present, are the scions of his family, four of them being still classed among the thirty-two hereditary nobles of the state. When the revolt took place on June 3, and many of the British officers and families sought protection in some of these chieftainships, all were very hospitably sheltered.

To the Maharaja of Rewah, who was closely connected with him by marriage, and asked for advice, the Maharana's answer was: "Through the good fortune of the Sarkar (the British Government) it is hoped that everything will be speedily beneficial to all the chiefs, and be the means of restoring tranquillity to the country. On this account we earnestly wish and pray Sriji (deity) for the stability of the British power. It is therefore the duty of every one of us to afford all assistance to the Government. I advise you to bear this in mind and to follow my example." It was mainly under the influence of this advice and example that the Maharaja of Rewah stood firm, though unsupported, in his staunchness to the British cause and in his protection of the Political Officer, amid all the difficulties of his position. Maharaja Takht Singh of Jodhpur sent an accredited minister to Udaipur on October 8, evidently to consult the Maharana on account of the difficulty into which he was plunged on the failure of his attack on Ahwa, and loss of Major Mason on September 30. The Maharao of Kotah who, like the Maharaja of Rewah, was connected by marriage with the

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Udaipur House, applied to the Maharana for advice on the revolt of his troops and murder of the Political Agent. His advice to the Maharao was not to allow what had happened to induce him to commit himself with the British Government. The Maharana wished to bring away and receive his relation, the Kotah Rani, to Udaipur, or at least afford her refuge within his territories, as the privacy of the Kotah seraglio was hardly secure from the assault of the rebellious troops on the palace. But at the advice of the Political Agent, who did not think it proper that Kotah men should mix with those of Udaipur, as the Rani could come only with a large retinue, the Maharana gave up the proposal. The Maharana also proposed to write to His Majesty the King of Nepal, as being a junior branch of Udaipur House, with a view to bring about a combined movement in favour of the Government between the Nepalese and all other Rajput States, but was prevented from doing so by the advice of the Political Agent, who considered the time too critical and pregnant with hourly change of events to encourage the proposal.

In order to show more fully the sentiments entertained by the Maharana towards the paramount power, his letter of congratulation, addressed to Her Gracious Majesty the late Empress, on the occasion of her assuming the direct government of India, is herein quoted:

After dutiful respects and compliments. "The announcement made in the royal word that the Queen of

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England is coming to rule over us has shed light and joy over this darkened land like the moon rising upon the night. Impelled by the emotions which fill my breast, I hasten to offer my humble tribute of loyalty to your Majesty, and, with the involuntary outpouring of my joy, I desire to mingle the expression of my grateful sense of your solicitude for your Indian subjects evinced by the act whereby your Majesty has taken us all under your immediate protection, thus removing the late intermediate link, and riveting the chain of affection by which my humble throne is brought nearer and bound inseparably to your high throne.

"The gratification at this proof of your regard for our welfare is enhanced by the assurance so graciously given by your royal word that your Majesty will respect the rights, honour and religion of Indian princes as your own. Not that the assurance was needed for my own satisfaction, for I ever had confidence in the magnanimity of England's Queen, who, as the ruler of so mighty a nation, could afford to indulge the promptings of her generous heart towards her protected princes.

"I desire to offer my congratulations on the crushing of the head of the great rebellion which has swept like a revengeful *Avatar* over this land. I had no doubt myself of the end that has been accomplished, so entirely in accordance with my hopes and prayers. It was equally a gratification to me, as it seemed a duty, to reassure, in

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that dark hour of danger, many of my brother sovereigns, who, when cut off from the accustomed support of British troops, applied to me for counsel, and, reminding them of the benefits we had all experienced under British protection, to advise all to stand firm with me in our loyalty to your Majesty's throne and royal person. All of these have shown their fidelity accordingly, standing stedfast through all difficulties. But to few has been given what fell to my good fortune, to be enabled to show my unalterable attachment to the British rule by extending my humble aid and protection to the British refugees when betrayed by the revolted soldiery cantoned within my territories.

"That the auspicious change in the government now inaugurated may prove to India, still smouldering from the recent conflagration, like rain from heaven at once quenching the fire and renovating the soil; that the consciousness of the benefits your Majesty will have extended to millions by that act may increase the happiness of your own heart, and, reflected, create an additional source of gladness and guardian interest throughout your Royal Family, is the earnest hope and prayer of your Majesty's faithful and most devoted servant."

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CHAPTER VIII

THE RAJPUTS IN THE HIGHER MILITARY SERVICES

WHILE the Indian leaders are vigorously agitating for simultaneous examination for the Civil Service in India and in England, no strong attempt has yet been made to move the British Government in regard to a more urgent step that is bound up with the progress of India. Civil servants alone do not represent all the needs and necessities of a nation, and the increase of individual Indians in the public services does not necessarily assure to India all that she urgently needs at the present time. Training in the public services and increased opportunities to administer the country are doubtless the preliminary claims of a people who hope at one time or another to take a fuller share in the administration of their country, but mere administrative talents without physical stamina amounts to little or nothing. It is military training that breeds a sane, healthy and sturdy nation, that creates activity in a people and that prepares the country for a higher stage of evolution. The people of India are entirely unarmed, and, judging

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from the determination of the Government, it will be futile to expect it to repeal the Arms Act. But certainly it lies in our power to see to it that the Rajputs, who are distinguished throughout Indian history as the foremost military classes in India, are given a ready access to the higher grades in the Indian military service. In the interests of the Indian nation, in the interests of Great Britain, and above all in the interests of the British Empire, the Rajputs who won laurels for the Moghul Empire on many a stricken field should be made to participate freely in all military duties requiring a ready initiative.

Barring the periods of the Ramáyana and the Mahabhárata, which some are prone to regard as merely legendary, from the time of the Muhammadan conquest till the day Great Britain took charge of India's destiny, the Rajputs have displayed, times without number, such military skill as must entitle them to be remembered to the end of time. It would be hard to find in the annals of the world a parallel instance of a race, as small in numbers as theirs, equally great in power and influence, and dominating a vast continent for countless centuries; or one with a military record of valour and chivalry, patriotism, and self-sacrifice, that has become so bound up with the annals of its country as that of the Rajputs with the history of India. Moreover, never for a single moment in the long and unbroken period of its paramount influence did the Rajput race ever barter its military glory for a mess of

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pottage. It is foreign to the instincts, as it is against the nature, of the Rajputs to be anything but brave and chivalrous. Even under the severe oppression of their bitter foes—the Muhammadans—when labouring under hardships which are no longer present under the benevolent rule of Britain, suffering incalculably in prestige and power under the unbearable yoke of the Moghuls, they did not fail to maintain their inherent military qualities. Members of the Rajput royal families were allowed to join the Moghul army, where by sheer merit, in the face of competition, they rose to the enviable positions of commands of from 5,000 to 7,000 horse in the Imperial army. In numerous warlike expeditions their military genius was thrown into bold relief, and even their bitterest antagonist among the Moghuls quickly realized their immense value in the field. Two names stand out in the history of the Moghul period, names crowned with the glory of achievements and associated with acts of heroism akin to those of the foremost heroes of the world, names of men who, wherever they were born, are bound to be admired and revered by all men and throughout all countries, the names of General Raja Mansingh and General Raja Jaswantsingh, who conquered Afghanistan and ruled it on behalf of their Moghul masters—Akbar and Aurangzeb. If one pictures for a moment a strong, sturdy, and gallant Rajput at the head of his trustworthy and equally brave soldiers, throwing himself heart and soul into the service of his foreign master,

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daring to conquer a country which has successfully defied the strength of Great Britain, and ruling over a people famous for their wild fanaticism and cruelty, without disorder and rebellion, one vaguely realizes the kind of man India had in Raja Mansingh, and the extent of his military genius. Serving a foreign master, who had nothing in common with him, and whose apparent sympathies were more diplomatic than sincere, Mansingh displayed such talents as to create confidence in Akbar, who went out of his way to appoint him his viceroy, not within the precincts of India, but in Afghanistan, a country inhabited by a people who had more natural liking for the Moghul than for the Rajput viceroy. Akbar showered favour after favour on Mansingh, and did not undertake any military exploit without previously consulting him. The Moghul Empire may have had many drawbacks—no empire is perfect—but its rulers always recognized and appreciated merit, and were ever zealous in offering ready scope for military genius.

But under the Empire of Great Britain there is not the least semblance of encouragement in this direction, and the descendants of those whose names even now shine in Indian history as great generals and commanders, and whose names are household words throughout the length and breadth of India, are languishing and decaying, losing their hereditary military skill, losing their manhood and steadily becoming mere imbeciles. Even though the

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Rajputs form a major portion, a very high percentage of the population employed in military service, they begin and end their lives as subordinates. Such of the members of the Indian royal houses as are in the Imperial Cadet Corps are mere ornaments. They have not been given any chance of initiative, and certainly men who are always obliged to study and serve all their lives without applying their native genius practically, are not made of the same stuff as their forefathers in the Moghul period. Even these appointments are few and far between, and a vast majority of the members of the ruling families, whose ancestors were renowned warriors and fighters, are kept out of touch with their hereditary vocation in life, with the result that they drift day by day, aimlessly putting their hands to everything without accomplishing anything. They are a burden on their respective state treasuries, without being in any way serviceable to the states whose income they drain. They do not, directly or indirectly, contribute to the material or general prosperity of the state. The fault lies mainly with the British Government, which ought to have provided them with posts in the Indian military service.

That the Rajputs are not able to hold their own as military commanders is not true; and with such recent examples as the Regent of Jodhpur and the Maharaja of Bikanir, who have exemplified their military talents in a practical manner by fighting side by side with capable British officers

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THE LATE MAHARAJA SARDAR SINGHJI OF JODHPUR

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to uphold the dignity and honour of the British Empire, all arguments of incapacity fall to the ground. That they have so little experience of fighting is certainly not their fault.

On economic grounds, as affording relief to the exchequer of the native states, which is burdened ever-increasingly by its contributions to the maintenance of the princes of ruling families; on political grounds, as preparing a section of the people whose history and tradition together point to their special fitness for the art of war, to serve at all times as a bulwark in India for the fortifying of the empire, and particularly at such moments as the present when the whole air is charged with electricity and there is more need than ever of native support against its enemies—on these, and on more general grounds also, it behoves the British Government to allow the Indian people to co-operate, not only in the government of the country, but in its military defence, to offer full and ample scope for their military genius to all fighting races in India—Rajputs, Sikhs, Mahrattas and Pathans—so as to enable them to rise to the very highest ranks in the service by virtue of their inherited talent and natural inclinations. The time has gone by when Britain could safely ignore the claims of the people of India; and the more Imperialism progresses, and the more the principles of Imperialism spread throughout this vast empire, and the more solicitous Britain becomes for the welfare of the people of India, the more should the empire be a reality to the Rajputs, an Empire which they can heartily and willingly

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serve, whose honour they can strive to preserve, and for whose sake they would willingly shed the last drop of their blood. Mere grandiloquent phrases of admiration showered upon Rajputs by individual British generals and statesmen cannot remedy the grievance which " all Indian princes feel acutely, and nothing would delight them more, nothing satisfy them better—than an act on the part of the Government to remove all barriers between Indians of the fighting classes and higher military service." The Rajput princes of India do not come forward openly to appeal to the Government on this subject—it is both against their dignity as sovereign princes and their inclination as rigid constitutionalists—but they are not pleased to see a race of warriors, who served for the prosperity and the defence of the Indian Empire under the Moghuls, descending to the level of the mercantile and commercial races of India, busy with speculations and schemes of commercial exploitation, when their brains ought to be engaged with devising means and methods to safeguard the interests of the British Empire, when they should be leading their men and instilling in them sensible, loyal and sturdy patriotism to the Empire which none but themselves can instil. A Rajput of high birth and noble breeding who rises from the ranks to a commanding position in a regiment will have far more influence of a salutary character than any British commander just imported from England. The Rajput soldiers will be more at home under their own trusted officers, and will serve

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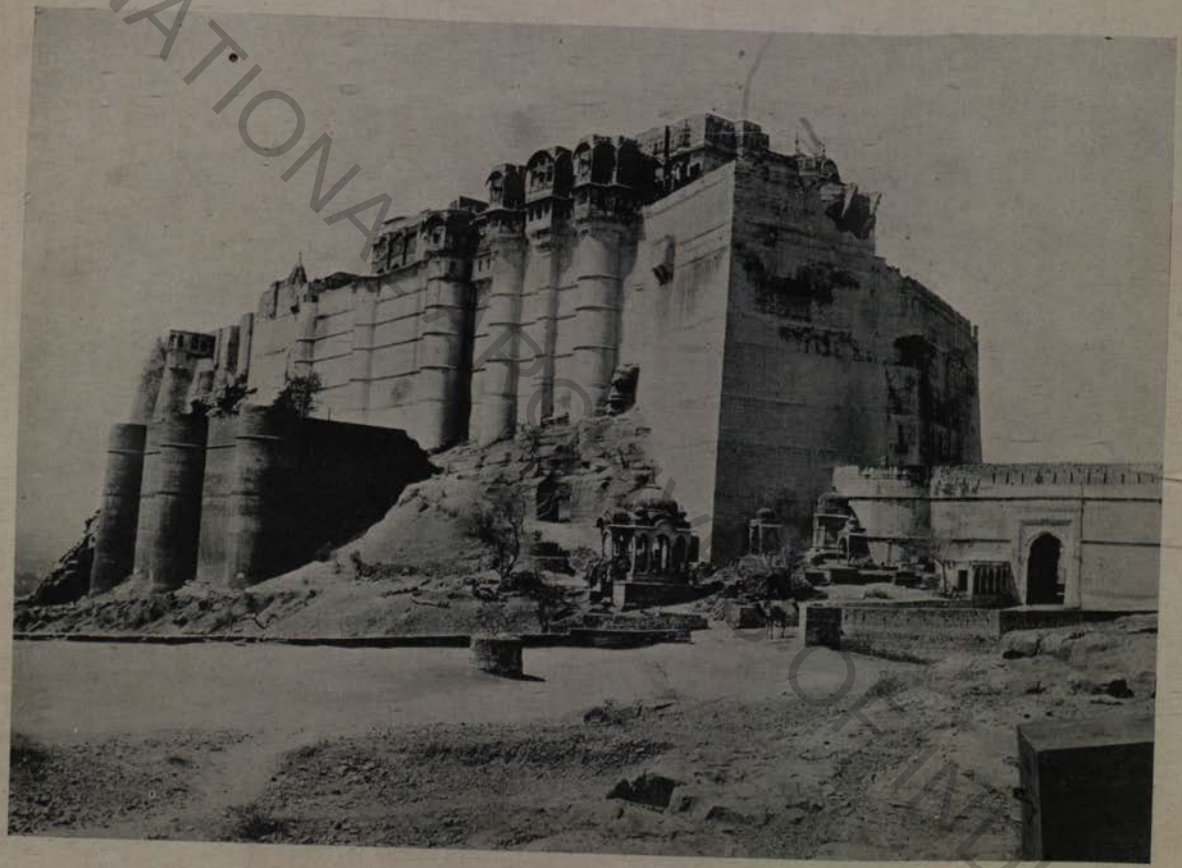

JODHGIR CITADEL AND PALACE AT JODHPUR

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with immeasurably greater ardour than under others to whom they owe only a formal allegiance.

I hope and trust that the Government of India will do something in this way, and throw open the higher ranks of the army to all the fighting races of India, making merit alone the criterion for admission. If this is done I am sure that a great grievance of the Indian people will be mitigated, and another practical act of statesmanship will be added to the long list of statesmanlike deeds associated with the name of Lord Hardinge, who is justly regarded as one of the greatest Viceroys India ever had.*

* A better commentary cannot be added to the above pages than a reminder of the military assistance now being rendered by Native India to the British cause.

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CHAPTER IX

SOME LEADING RAJPUT RULERS

In order to give the reader an idea of the important position occupied in India by the princes who have offered their all, including personal service, to the British Government, we now add a brief sketch of some leading Rajput rulers. All of them are enthusiastically loyal to the Empire, and have never failed Great Britain in times of anxiety and danger.

Maharana of Udaipur.

His Highness Maharaj-Adhiraj Raj Rajeshwar Ravi Kula Bhushna Maharana Sri (108 times Sri) Sir Fatehsinghji Bahadur, G.C.S.I., was born in 1848, and succeeded to the Illustrious Gadi of Bappa Rawal on December 21, 1884. He is the supreme chief of the Seesodia clan of Rajputs, and the legitimate heir to the imperial throne of the emperors Manu, Ikshwaku Harishchandra, Dilipa, Raghu, Dasaratha and Rama,* the hero of the epic poem "Ramayana." He is the supreme head of the Aryan world. His word is law to the

* The glorious deeds of these emperors has been the favourite theme of the classical writers of ancient India, such as Vyasa, Valmiki, Kalidas, and others.

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H.H. MAHARAJ ADHIRAJ RAJ RAJESHWAR RAVI KULA BHUSHNA

MAHI MAHENDRA YAVADARYA KULA KAMALDHIVAKARA CHHATTIS RAJKUL SINGAR MAHA RANA SRI SRI 108 SRI SIR FATEHSINGHJI BAHADUR, G.C.S.I., HINDUA SURAJ HINDUPATI, OF UDAIPUR

APPOINTED CHIEF-IN-WAITING TO THEIR IMPERIAL MAJESTIES AT THE CORONATION DURBAR

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240,000,000 Hindus who inhabit India; neither the Brahmins nor the religious heads of India have ever questioned his authority in social or religious matters. His Highness the Maharana is one of the most courteous of Rajputs, the unmistakable heir of high birth, culture, and refinement, a typical Rajput of the old school; intensely conservative; a zealous upholder of the Seesodia dignity; a keen sportsman, taking delight in all manly sports of the Rajputs; a daring huntsman, ever in the track of big game; courageous and generous by nature; a father to his people; an example in his domestic life to future generations of Rajput princes.

He spends his day usefully in the task of governing his people on the old traditional lines of personal rule, and takes a profound interest in the details of administration in the welfare of his people.

He is not only liked by the Rajputs in particular all over India, but he is respected by other non-Rajput princes and their subjects as well, and he is second to none in his dignified loyalty to the Imperial Throne of Britain. It can be truly stated that, old as he is, he would not hesitate to assume the "saffron robe" (emblem of victory or death), if needed, in defence of the Imperial dignity of Great Britain, and is ready at any moment to make His Imperial Majesty's enemies his own, and to die fighting under the banner of a chivalry of which His Imperial Majesty the King-Emperor, George V., is the head.

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His Majesty King Tribhauna Bir Bikram Shah.

His Majesty King Tribhauna Bir Bikram Shah, the King of Nepal, next to the Maharana of Udaipur, is the most powerful and influential ruler. As the head of a warlike race, the Gurkhas, he has under his sway the finest military forces available in Asia. By reason of the strategic importance of Nepal, he is of immense use to Great Britain. His friendship with England is a matter of history, and the same sword that has times without number been drawn on behalf of Great Britain in the past is unsheathed at the present moment to defend the Empire. The significance of Nepal is great, and His Majesty the King of Nepal occupies a most important position in Asia.

Above all, His Majesty the King of Nepal represents the same dynasty which rules in Udaipur*—that dynasty which successfully baffled the intrigues of the most powerful Moghul rulers. Nepal is an offshoot of Udaipur, and as Udaipur is the basis of the Indian Empire, so Nepal is its strongest pillar. The Maharana of Udaipur and the King of Nepal can uphold the Indian Empire against any disaster from within or without.

His Highness Maharaja Sir Chandra Shamsher, Prime Minister of Nepal, is very well known for his loyal support of the British Government. His Highness has visited England.

* The Seesodia dynasty.

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HIS LATE MAJESTY THE KING OF NEPAL

MAHARAJ ADHIRAJ PRITHWI VIR VIKRAM SHAH JUNG BAHADUR

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The strikingly friendly attitude of His Majesty and His Highness the Prime Minister which eased much of the anxiety of the British Government in former decades has been fully acknowledged by the representatives of the British Government. His Majesty the King-Emperor, while on his visit to India for the Delhi Durbar, wrote to the father of the present King of Nepal, and said:

"DEAR MAHARAJA,

"I know I can always count upon you and your people as my truest friends."

In full justification of this trust placed in Nepal by Great Britain, the present King has sent his soldiers to fight for the British Empire, thus adding one more proof of the fidelity of the Rajputs and their friendship for Great Britain.

THE MAHARAJA OF MYSORE.

While a few enterprising Indian princes love to be seen under the limelight, the more modest prefer to remain in the shade. The Maharaja of Mysore has all along kept to the back of the stage, though his rank and attainments ought to have secured him a position of more prominence. If loyalty to the Imperial Throne and education are the determining factors of a model administrator, we do not know of any better ruler in India. If simplicity of life, if constant endeavour for the welfare of his people, denote a scrupulous and just administrator, we cannot point to one

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who excels His Highness Sri Sri (108 times Sri) Maharaj-Adhiraj-Rajendra Yadvendra Maharaj Sri Sir Krishnaraj Wudeyar Bahadur Bhadhrasanadhipati Shardhulasanadhipati, G.C.S.I., of Mysore. He ranks among the wealthiest of the Rajput princes, while in prestige and power he has been eclipsed only by the Maharana of Udaipur and the Maharaja of Nepal.

Sir Krishnaraj Wudeyar is a typical head of a state, a constitutional monarch, even more constitutional than the King of England. His Highness makes it his duty to execute his task so diligently that he may be found hard at work in his office for about five or six hours a day. He studies every detail of government, and keeps himself fully informed of what goes on around him. His Highness does not own any private or crown property; he has a private civil list, from which alone he can grant bounties. The state finances are in the hands of a Financial Secretary to the Government, who is responsible for their distribution. It is a willing and praiseworthy sacrifice on the part of His Highness to decentralize powers and subject himself voluntarily to the rigour of constitutionalism. It is this spirit of self-abnegation in the interest of his people that adds a jewel to the crown of His Highness's triumphs, and entitles him to the grateful memory of Indians of all generations.

Go to any village in His Highness's state and you will find more activity, more interest shown by the people in its administration than in any village in British India.

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H.H. SRI SRI 108 SRI MAHIRAJ ADHARAJ RAJ RAJENDRA YADAVENDRA MAHARAJ SRI SIR KRISHNARAJ WUDEYAR BAHADUR BHADHRASANADHIPATI, SHARDHULASANADHIPATI, G.C.S.I., OF MYSORE

Photo by kind permission of H.H. the Maharaja of Mysore.

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The action of the Government is carefully scrutinized, elaborately and sometimes severely discussed.

Even the highest official of the state—the Dewan—is not immune from criticism. All these facts testify to the real character of the people of Mysore. They are fully alive to their own interests, and this is more than can be said of the people of British India collectively. For having trained a conservative population to appreciate the blessings of a democratic form of Government, the memory of His Highness deserves to be for ever perpetuated by his countrymen.

Whether you take into account the general decentralizing of his power and the instituting of the Representative Assembly, which is more representative and democratic than any other popular assembly in the East (excepting that of China and Japan where members elected by the people take part in legislative and administrative affairs and where the representative of the ruler of the state is subjected to severe criticism); or take note of the fine network of administration, starting from that of the village, with patels, based on our time-honoured village *panchayat* system, and culminating in a self-governing legislative council; whether you watch His Highness launching huge schemes for the benefit and amelioration of the condition of the agricultural classes, or interesting himself in the state railways, and in agricultural banks and co-operative societies; or at one time increasing the municipalities and giving them more power,

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at another combating plague and disease by the formation of a department of public health; or, again, opening school after school—in all this administrative and philanthropic activity on behalf of his people you cannot but appreciate and admire the courage with which the young ruler has doggedly forged ahead of even British India in some matters, and other Indian states in all matters. While the progress of the state is simply amazing to an ordinary observer, it appears less so to anyone who has even a slight personal acquaintance with His Highness.

Regent of Jodhpur.

His Highness the Maharaj-Dhiraj Major-General Sir Partabsinghji, G.C.V.O., K.C.B., LL.D., Aide-de-Camp to His Majesty the King-Emperor, Regent of Jodhpur, is one of the greatest Rajputs of the day. His sense of loyalty, his ardent patriotism, his high administrative ability and statesmanship, have marked him out as the best of the sovereign princes of India. There is no individual either among the princes of India or among the commoners who has exhibited such courage and heroism, or displayed more loyalty and patriotism, as this great man. He is not educated in the sense in which some princes are, but it is doubtful whether there is one among them to match this remarkable man who has done more for the state under his charge in a few years than many princes have done for their respective states in their lifetime. Sir Partab-

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MAJ.-GEN. H.H. MAHARAJA DHIRAJ SIR PRATAPSINGH BAHDR., G.C.S.I., K.C.V., LL.D., REGENT OF JODHPUR, HON. A.D.C. TO HIS IMPERIAL MAJESTY THE KING-EMPEROR, AND HON. COMMANDER OF THE IMPERIAL CADET CORPS

Photo by kind courtesy of Lieut.-Col. Sir James Dunlop-Smith, Political A.D.C. to the Secretary of State for India.

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singhji was well known throughout India for his courage long before he was appointed Regent of Jodhpur. He distinguished himself as an administrator of a high order in Jaipur, where he began his career under his brother-in-law, His Highness the late Maharaja Ramsinghji of Jaipur. His brother, the late Maharaja Sir Jaswantsinghji of Jodhpur, was struck with his administrative capacity, and invited him to be at the head of the administration in his own state. As soon as Sir Partabsinghji took the reins of administration into his own hands he became aware that affairs generally were in great disorder. The state of Jodhpur was chronically subject to famine and taxes were left uncollected. There was neither peace nor security, and dacoities and robbery were the order of the day. At once he set to work to remedy these evils. His Highness introduced far-reaching reforms in every department of the state, and in a few years had suppressed all crime. He introduced railways and facilitated internal communication. Trade developed as a consequence and the state began to enjoy a prosperity that it had never known before in all history. He also constructed large irrigation works, and thereby substantial additions were made to the revenue. In 1911 His Highness was appointed regent of the state for the second time and he continues to display the same zeal in administration as he did decades ago.

Sir Partabsinghji is not less famous as a warrior. The

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Rahtors, to which illustrious Rajput clan His Highness belongs, are well known in Indian history for their chivalrous valour. Almost every page of Indian history is full of their valiant deeds, and the Moghul Empire was greatly indebted to their staunch support for its existence. No one in modern times has given proof of more hereditary greatness and racial skill than Sir Partabsinghji. In 1878 he was appointed one of the Kabul Mission, and did his share of the work so admirably as to extort the praises of all. In 1897 he was appointed as extra Aide-de-Camp to General Ellis in the Mahmund Expedition, and was with Sir William Lockhart in the Tirah Campaign in 1898. He was wounded in the latter campaign, and frequent mention was made of him in dispatches. In 1900 he again offered his services to Great Britain, and went with the British force to China at the head of the Jodhpur Imperial Service Troops; here he saw more active service. Loyalty to the British Raj has ever been his watchword; there is nothing that he will not sacrifice for Great Britain, and time and again he has brought pressure to bear upon his brother rulers to induce them to do all in their power to promote a feeling of loyalty towards the British Government. He was made ruling prince of the Idar state, in Gujerat, in 1902. Though nearly seventy-three years old, he was present at the coronation of His Imperial Majesty the King-Emperor in 1911. Now exhorting his clansmen to remain grateful to a great Power which has conferred

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COLONEL H.H. MAHARAJA PARTAB SINGH INDAR MAHENDAR BAHADUR SIPAR-I-SALTANAT, G.C.S.I., MAHARAJA OF JAMMU AND KASHMIR. PRESIDENT OF THE KSHATTRIYA UPKARNI MAHA SABHA

Photo by kind courtesy of Lieut.-Col. Sir James Dunlop-Smith, Political A.D.C. to the Secretary of State for India.

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inestimable blessings on India, now appealing fervently to his countrymen to abstain from all luxury and adjust their daily life economically, at another time befriending high and low, rich and poor, or throwing open his splendid palace in Jodhpur to all who choose to enter, in all things and at all times his magnificent personality recalls the rulers of the Middle Ages, when the ideals of charity, philanthropy, and benevolence were still cherished by the peoples and princes of India. A warrior of the type of the ancient Rajputs, whose martial courage and splendour have become part and parcel of India's history, his sword has been drawn many a time in the defence of the British Empire.

Sir Partabsinghji enjoys the intimate friendship of His Most Gracious Majesty the King-Emperor, who visited his state when travelling in India as Prince of Wales. His loyalty to the British Government is thus strengthened by the personal ties of friendship.

Ever since His Highness began to rule over the state its record has been one of continued prosperity. Famines have become few and far between, and suffering is quickly alleviated by a system of relief organized by His Highness in a most thoroughgoing manner. The state treasury was almost empty after the loose way in which it was handled by the late Dewan. But His Highness has, by retrenchment and by increased agricultural and industrial facilities, reimbursed the treasury, and to-day the state of Jodhpur does not lag behind any other Indian state in material

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prosperity. In a few years, under his able guidance, the state will assuredly make rapid strides in all directions, and may be expected to occupy one of the foremost positions among modern Indian states.

The life of Sir Partabsinghji is so exciting and so full of interest that his noble example is an inspiration to all. He has done much to merit gratitude from many quarters, and while the British Government is deeply obliged to him for his ceaseless advocacy of its cause and for his repeated sacrifices on its behalf, the people of India will also be grateful to him; for in him they have found a staunch advocate of all that makes for the welfare of India. Long, long after he is dead and gone he will be remembered as a brave, simple, right-minded, courageous and patriotic man who did his best for the well-being of his country.

Perhaps there is no more striking proof in modern history of the bravery, loyalty, devotion and warlike spirit of a Rajput than His Highness's loyal offer of personal service to the Government at the present time, and his grim determination to fight even now for the Empire and to die on the battlefield in the accomplishment of his noble duty.

His Highness the Maharaja of Kashmir.

Colonel His Highness Maharaja Sir Partab Singh, G.C.S.I., who was born in 1850, and succeeded to the Gadi on September 12, 1885, is the only son of the late Maharaja Ranbir Singh, G.C.S.I., and grandson of the late Maharaja

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H.H. SARAMAD-I-RAJAHA-I-HINDUSTAN RAJ RAJENDRA SRI MAHARAJ-ADHIRAJ SAWAI SIR MADHO SINGH BAHADUR, G.C.S.I., G.C.I.E., G.C.V.O., LL.D., MAHARAJA OF JAIPUR

Photo by kind courtesy of Lieut.-Col. Sir James Dunlop-Smith, Political A.D.C. to the Secretary of State for India

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Ghulab Singh, the founder of the dynasty, who was constituted chief of the hill territories east of the Indus and west of the Ravi (with certain specified exceptions), by the treaty of March, 1846, concluded after the close of the first Sikh war. He belongs to a Dogra or Jamwal Rajput family of ancient lineage, claiming descent from that of the former Rajas of Jammu. Maharaja Ghulab Singh was the great-grandson of the Raja Dharabdeo, and a grandson of the Mian Jorwar Singh, who was a brother of Raja Ranjit Deo. He began life as a cavalry soldier and became a trusted officer under Maharaja Ranjit Singh of Lahore who conferred on him the principality of Jammu. At the outbreak of the first Sikh war he had been elected Minister of the Khalsa, and was one of the most conspicuous Sikh leaders. After the battle of Sobraon he negotiated a separate treaty with the British Government, by which he acquired the feudal chieftainship of Jammu and Kashmir on payment of a sum of 75 lakhs of rupees. In the Mutiny of 1857 he rendered excellent service, and sent a contingent to Delhi. He died in August, 1857, and was succeeded by his third and only surviving son, the late Maharaja Ranbir Singh, G.C.S.I., who was a munificent patron of learning, and did good service in connection with the British mission to Yarkand. He had the distinguished honour of receiving his late Majesty King Edward VII., then Prince of Wales, at Jammu in 1876; he also had his salute raised to twenty-

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one guns by the addition of two guns as a personal distinction. In January, 1877, on the occasion of the proclamation of Her Majesty as Empress of India, he was gazetted a General in the army, and made a Counsellor of the Empress. The Maharaja died on September 12, 1885, and was succeeded by his eldest son, the present Maharaja, who was created a Knight Grand Commander of the Most Exalted Order of the Star of India on May 25, 1892. The area of his state is 79,784 square miles, and its population is about 1,500,000, including nearly 1,000,000 Muhammadans, about 500,000 Hindus, and over 20,000 Buddhists. In point of area the state is more than double the combined area of Bavaria and Saxony, and equal to that of any three or four of the smaller European kingdoms put together. His Highness maintains a military force of about 8,000 cavalry and infantry, and 288 guns, and is entitled to a salute of twenty-one guns within the limits of the state, and to one of nineteen guns throughout the rest of India.

Maharaja of Jaipur.

His Highness Saramad-i-Rajaha-i-Hindustan Raj Rajendra Sri Maharaja-Adhiraj Sawai Sir Madho Singh Bahadur, G.C.S.I., G.C.I.E., G.C.V.O., LL.D., is the chief of the famous Kachhawah Raghubansi Rajputs. Descended from the junior branch of the rulers of Ayodhia, he belongs to the Suryavansi or Solar dynasty. He was born in 1861, ascended the Gadi as a minor in September, 1880,

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H.H. MAHARAJ RAJ RAJENDRA SAWAI JAISINGH BAHADUR OF ALWAR

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and was invested with full governing powers on obtaining his majority in September, 1882. A model ruler of the olden type, he is popular among the Rajputs, and is noted for his princely charities and intense loyalty to the Imperial Throne.

His Highness Maharaja of Alwar.

His Highness Maharaja Jai Singh Bahadur of Alwar is a significant figure, not only among the Rajput rulers, but among all the rulers in India. He represents the modern type of cultured, enlightened and up-to-date princes, but at the same time has a peculiarity all his own. He mixes with his subjects freely, and is always present whenever a new building or an institution is to be opened. He watches over the interests of his subjects with almost paternal care, and at the same time he is keen to see that the onrush of new thought and ideas from the West does not destroy the old fabric which has gathered strength with age and long use.

His Highness lost his father while he was very young, but was fortunate enough to be brought up under the guidance of able men. He had a distinguished career in the Mayo College where among his colleagues were Their Highnesses the Maharajas of Bikanir, Kishangarh, Kotah and Jhalawar. He had, while a student, a peculiar aptitude for sports which he developed in after-years. He is a good sportsman, and many a polo-player remembers him with special affection. He has also travelled extensively and visited Europe twice. During his stay in

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foreign countries he made a very careful study of the different institutions with a view to utilizing his knowledge to advantage on his return. He was no globe-trotter, gliding from place to place at electric speed, satisfied with mere sight-seeing, nor an over-zealous fame-seeker who found in his rank and prestige merely a justification for his pride and consequent recognition, but a simple, unassuming, intelligent observer who had a set purpose in view and who regarded travel, not as a pastime, but as a useful education. His Highness is somewhat reserved, and this has naturally led to the belief that he is imperious. Far from it. When one gets to know him, his geniality and kind disposition will not fail to impress one. His knowledge of the world's affairs is really remarkable, and he is an engaging and arresting conversationalist. He has his own original ideas on the progress of India, and he is firmly convinced that the future of India is inextricably bound up with that of Great Britain. He is an advocate of co-operation, that cry which is incessantly heard from one end of the Empire to the other.

He is a devoted loyalist, faithful and grateful to Great Britain for all the good things which she has done for India all these years. His character may be summed up as that of a strong and independent man, possessing clear ideas of the past, present, and future of his country, unswerving in devotion to the cause of righteousness, truthful in character, simple in habits and grateful in the extreme.

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COL. H.H. RAJ-RAJESHWAR SIR GANGASINGHJI BAHADUR, G.C.I.E., K.C.S.I., LL.D., MAHARAJA OF BIKANIR

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He is, in short, almost a perfect man, of whom any nation or any country might justly be proud.

He is very young, much younger than most rulers, and as time advances, as he grows in age, he will be known more and more, and he will be regarded as a fine specimen of an Indian ruler who by his genius will set an example to every Indian prince, and so regenerate nearly one-third of India. When the history of our times comes to be written, his name will rank as an ideal ruler who has contributed not a little to the happiness and prosperity of India.

Maharaja of Bikanir.

Colonel His Highness Raj-Rajeshwar Sir Gangasinghji Bahadur, G.C.I.E., K.C.S.I., LL.D., Aide-de-Camp to His Majesty King-Emperor, Maharaja of Bikanir, is a significant figure in the ranks of the ruling princes of India. Not only as one of the youngest princes—he is only thirty-four years old—but as one of the most enlightened and advanced, he attracts wide attention. As a loyal prince who on more than one occasion has shown his loyalty by personal sacrifices, he is perhaps the best known of Indian rulers. His active participation in the Chinese expedition in command of the Bikanir Camel Corps, for which he was decorated and his name frequently mentioned in despatches, has gained for him an enviable reputation. His active services in famine relief have been recognized by the Government, who in 1900 rewarded him

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with the Kaisar-i-Hind gold medal. In public spirit, in his loyalty to the British Throne, he is second to no prince in India. As a practical and beneficent administrator he is among the best of Indian princes. Successive Viceroys have complimented him on his benevolent administration, and it was only a few months ago that His Excellency Lord Hardinge paid a glowing tribute to his administrative ability. By indefatigable activity he has done all in his power to better the condition of the people, and he is hourly watching their progress with almost paternal care. With the advantages of a liberal education and strongly backed up in his noble efforts by the Government of India we may safely predict a happy and glorious future for his subjects.

The Maharaja has a National Assembly on modified democratic lines, and is gradually affording opportunities for his subjects to participate in the administration of the country. Sri Gangasinghji is not only a careful, but a sympathetic ruler, who understands the needs of his subjects thoroughly and who is determined to work for their social, moral, religious and material betterment. His Highness is exceedingly popular with his subjects, who find in him a just and capable ruler and a painstaking administrator. There is no restriction of any kind to prevent even the humblest of his subjects from approaching him. His means of meting out justice are similar to the ways adopted by the ancient Hindu kings, and yet he is one of the most advanced princes of India.

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H.H. MAHARAJADHIRAJ RAVI KULA BHUSHAN SRI SRI 108 SRI MAHARAVAL SHRI VIJAI SINHJI BAHADUR OF DUNGARPUR

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Sri Gangasinghji is fully alive to the needs of the hour, and has thoroughly assimilated the thought and ideals of the West, but his stern and unbending Orientalism rises up in arms against the idea of replacing the old by the new. He has travelled extensively in Europe, and closely observed Western institutions. But he is a firm believer in the policy of judicious innovations. To blend the old and the new instead of destroying the one for the other seems to be his doctrine. In his impartiality of treatment of all classes and religions amongst his subjects his administration is phenomenal. The population of his state comprises 50,000 Muhammadans and 21,000 Jains, with a large majority of Hindus, totalling 509,021 in all. But all are treated equally, and the interests of all alike are looked after.

His Highness is exceedingly popular with travellers and tourists—who are entertained by him in Bikanir with the lavish hospitality so characteristic of his race—as well as with prominent men in England who came in contact with him during his travels. Many a sportsman remembers him with delight, and as a polo and tennis player there are few to excel him. As to big-game shooting, of which he is fond, the record of his achievements is a proud one. Almost all tourists in India endeavour to pay a visit to his state to enjoy shooting in the wilds of Bikanir. He possesses in full all the traits of a noble Rajput, and even excels the excellences of his race.

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It deserves mention that he is descended from a well-known line of Rajputs, being a Rahtor Rajput, claiming as his ancestor the famous Bika Singh, the founder of Bikanir, and the sixth son of the historic Rao Jodha, chief of Jodhpur, who was himself descended from Umalrai, fifty-sixth in descent from Sri Ramachandra. The title was confirmed to the family, in the person of Maharaja Guj Singh, by the great Emperor Ahmed Shah of Delhi, in 1752. Hence it will be seen that His Highness comes of a fighting, courageous, chivalrous and heroic race. As a military man he has fully sustained the reputation of his brilliant ancestors who in the past figured so pre-eminently in history. Though comparatively young, he offered himself for service in the Chinese campaign, and immediately placed himself at the head of his camel corps. He displayed a keen military sense during the campaign which did not fail to strike the officers commanding the British regiments. On his return he was decorated for his distinguished services. His military force, which consists of 960 cavalry, 180 artillerymen, and 1,700 infantry, is one of the finest in India. He is one of the most loyal princes of Rajputana, and, like his brother Rajputs, he is ever ready to defend the interests of Britain and the British Empire in India. His great talents and military skill are always at the disposal of the Empire, and, if occasion needs them, he will offer them all and die fighting for its preservation and safety.

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H.H. SIR MADANSINGHJI, K.C.S.I., MAHARAJA OF KISHANGARH

Photograph by Parker & Co., High Holborn, London, W.C.

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His Highness is very amiable, polite, good-natured, tolerant and sympathetic. He is charitable and philanthropic, is always obedient to *dharma*, and is a pledged adherent of British policy. The ability that so young a prince has displayed is remarkable, and it is hard to predict what the future holds in store for him. As a proof of his profound devotion to the Empire, he, in conjunction with other equally loyal Rajput brother princes, has placed all his resources at the disposal of the Government and is now at the front with his renowned camel corps.

His Highness Maharawal of Dungarpur.

His Highness Rai-Rayan Maharawal Shri Vijiasinghji Bahadur, Maharawal of Dungarpur, is descended from the Seesodia clan of Rajputs, and is famed throughout Rajputana for his qualities of head and heart. He is one of the youngest ruling princes of India who have had the advantages of a liberal education. His Highness was a student of Mayo College, Ajmere, and while there he showed a great desire for general knowledge. He is an enlightened prince in the real sense of the term, and his administration is typical of his progressive tendencies. He has spared no pains to make the lot of his subjects agreeable and pleasant, and all his activities are directed towards this end. Though his state is secluded and beyond the reach of improved communications, yet he is doing his best to introduce facilities for trade. His Highness is a

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very amiable and cheerful personality, and it is impossible to resist his infectious smile. Though his prestige is enhanced considerably by the fact that he comes from the Seesodia clan of Rajputs, of which illustrious clan His Highness the Maharana of Udaipur is the head, yet his talents and his tendencies do him even greater honour than his descent.

In his loyalty to the British Government whose greatness he is the first to admit, in his firm faith in the destinies of his race, he yields the palm to none, and amongst the countless Rajput princes of Rajputana he wields a potent influence. His talents have been recognized by the Government as well as by his brother rulers, who see in him the very best type of a ruler. He was invested with full ruling powers only in 1909, and during these few years he has carried out enormous improvements in his state. Education, irrigation and other necessary works have not been lost sight of. His Highness married the daughter of His Highness the Raja of Sailana, and the happy connection prognosticates a glorious future for both these royal houses.

It is the princes of to-day, who are cultured and who are alive to the needs of the hour, that contribute to the well-being of millions of human beings. A new spirit has taken hold of the princes of India, who have awakened to their duties and responsibilities towards their subjects as well as to their rights. His Highness Shri Vijiasinghji

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H.H. THAKUR SAHIB SIR BHAGWATSINGHJI SAGRAMJI, K.C.I.E.
THAKUR SAHIB OF GONDAL

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occupies the front rank with some other princes in matters of talent, enlightenment and progress.

His Highness, too, is a very attractive personality, and is thoroughly imbued with the principles and endowed with the qualities for which his forebears were renowned. It is confidently to be hoped that he will fulfil the expectations of his friends, and that, in a few decades, he will leave a name which will be permanent in the annals of Rajputana.

His Highness the Maharaja of Kishangarh.

Captain His Highness Maharaj-Adhiraj Sir Madan Singh Bahadur of Kishangarh rules over a territory of 858 square miles, with a population of 125,516. Many of the rulers of the state have been great soldiers, and rendered good services to the Empire. Political relations with the Kishangarh State date from the conclusion of the treaties of 1818, which were entered into with the different Rajput States by the British Government. The late Maharaja, the father of the present ruler, espoused the British cause during the Mutiny of 1857-1858, and at all times proved a warm and loyal supporter and well-wisher of the British Government. The present ruler is one of the chiefs whose personal service has been accepted by it for this war.

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His Highness Thakur Sahib Sir Bhagwatsinghji Sagramji of Gondal.

His Highness Thakur Sahib Sir Bhagwatsinghji Sagramji, K.C.I.E., is a lineal descendant of those renowned warriors who trace their origin to the Yadavas and belong to the Lunar race of the Kshatriyas. Their original abode was in Sindh, whence they migrated to Cutch, where they established themselves by force of arms. They derived their patronymic of Jadeja from their ancestor, Jam Jada, who was the fourth in descent from the original founder of their house in Cutch. Some authorities trace this name Jada to the Sindhi word for twins, supposing that Jam Lakhaji and Lakhdhirji were twins. Other derivations have been suggested, but the one just given appears to be the best. He was only four years old when he succeeded his father, who died in 1869 while on a visit to Bombay.

During his minority the state was at first administered directly by the British Government, but afterwards a joint administration was introduced. He was educated at the Rajkot Rajkumar College and at Edinburgh University. His college career is reported to have been eminently successful. In order to give the finishing touch to his education he undertook a voyage to Europe in 1883, in the company of Major (now Colonel) Hancock; returned after six months; published an account of his tour under the title "Journal of a Visit to England in

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H.H. BAIJI RAJ MAHARANI SHRI NANDKUVERBA OF GONDAL

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1883"; was associated with Major (now Colonel) Nutt in the administrative business of his state, and assumed sole charge on August 24, 1884.

Three years after his installation the Thakur Sahib was publicly complimented by the Governor of Bombay, Lord Reay, in the following words: "Thakur Sahib, though you have only been three years on the Gadi, I believe you have acted up to the pledges you then gave." Nominated a fellow of Bombay University and a Vice-President of the Deccan Education Society at Poona, having been imbued with a love of science, he again proceeded to Scotland in 1886, to reside for a time at Edinburgh University, which, in appreciation of his "exemplary quest of knowledge," conferred on him the honorary degree of LL.D. in 1887. The same year he was requested to be a member of the deputation from the Kathiawar chiefs that waited on Her Majesty the Queen-Empress at the time of the celebration of Her Most Gracious Majesty's Jubilee, and on that occasion was made a K.C.I.E. He returned to India in August, 1887. He takes a keen interest in the administrative business of the state, and is a joint proprietor of the Bhaunagar-Gondal and Gondal-Porbandar railways, in which concerns he has invested about £500,000. He is now taking steps to connect his capital with the main line of railway. Besides railways, the territory has many macadamized roads, schools, hospitals, municipalities, rest-houses, infirmary, post and telegraph offices,

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Courts of Justice, and other appliances of an improved administration. Owing to the excellence of his administration, the British Government was pleased to raise Gondal from the rank of a second-class to that of a first-class state in Kathiawar. In 1889 His Royal Consort, Her Highness Baiji Raj Maharani Shri Nandkuverba, daughter of His Highness the late Maharana Narayandevji of Dharampur, being taken very ill, the doctors advised her to go to England for a change, and His Highness was obliged to take her there for the benefit of her health. This is the first instance of a Rajput consort of a ruling chief ever venturing to overcome her caste prejudices. Her Highness was received by Her Most Gracious Majesty the late Queen-Empress, and personally invested with the Imperial order of the Crown of India. The Thakur Sahib has contributed liberally to deserving public institutions, has relieved his subjects of many obnoxious taxes and remitted a vast amount of debt which his people owed him.

Maharao of Kotah.

His Highness Maharaj-Adhiraj Maharao Raja Major Sir Shri Umedsinghji Bahadur, G.C.I.E., K.C.S.I., Maharao of Kotah, is an attractive personality among the Rajput princes in India, and belongs to the type of princes who, though educated and equipped with all up-to-date learning, still persist in remaining true to their orthodox religious faith. His Highness is to all intents and

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H.H. MAHARAO RAJA SHRI SIR UMEDSINGHJI BAHADUR, G.C.I.E., K.C.S.I., OF KOTAH

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purposes a modern ruler imbued with modern ideas of government and actuated by progressive ideas. Though comparatively young, and though he only assumed the reins of government a few years ago, he has not left any field of activity untilled. Sir Umedsinghji, with his tremendous energy, has introduced, in a measure, many useful changes in his state with a view to ameliorate the condition of his subjects. Many hundreds of acres of land that were hitherto uncultivated have now been brought into cultivation, and His Highness has facilitated the work of agriculture in Kotah by assisting the agriculturists with advances of money, and thereby enabling them to free themselves from the iron grip of the moneylenders. His Highness has also turned his attention to the roads and greatly improved sanitation. Gradually the people are being educated, and liberal grants have been given by His Highness for the education of his subjects. Sir Umedsinghji takes a keen interest in the religious and moral instruction of his subjects, and full patronage is extended by him to all religious bodies, which exert a wholesome and moral influence on his people. Being a pious man, he has allowed free scope to his subjects to worship according to their own tradition and custom, and all religions are tolerated. His Highness is a Vaishnava of Ballabha Kula Sampradai, to which religious sect the Maharaja of Kishangarh also belongs, and exhibits to the full the good traits of a Vaishnava.

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His Highness is blessed with strong common sense, and has keen faculties. He is one with his brother Rajput princes, some of whom were his class-mates at the Mayo College, Ajmir, in thinking that the British rule is the safest and surest guarantee of peace and prosperity in India. All those who have come in intimate contact with His Highness unanimously testify to His Highness's simplicity, candour and integrity. Too much cannot be said of his administrative ability. His Highness's devotion to the British Throne and his adherence to the British Empire are beyond question, and his army of 7,319 infantry and cavalry are at the service of the British Government whenever needed. When I think of Sir Umedsinghji, and other equally loyal Rajput princes, who are ever ready to prove their loyalty by personal sacrifices, I am compelled to believe that no Empire on earth ever had such loyal and sturdy champions of their cause and such great and heroic defenders. Devotion to the Emperor of India and friendship to the Empire of which the Emperor is the head are the two inviolate and sacred principles which form part and parcel of Sir Umedsinghji's *dharma*. When occasion arises for His Highness to stand by the British Empire in its hour of peril, he will be among the foremost to fulfil his *dharma*. No one can gainsay that His Highness Sir Umedsinghji is as great an acquisition to the British Empire as he is a real ornament to the Rajput race.

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JADEJA KULAKAMALDHIVAKAR
H.H. THAKUR SAHIB LAKHAJI RAJ. OF RAJKOT

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His Highness Raja of Rajkot.

His Highness Sir Shri Lakhaji Raj, the Thakur Sahib of Rajkot, occupies a prominent position in Rajput circles as an enlightened ruler. He is one of those few instances of princes who have had the advantage of a liberal education coupled with hereditary qualities of head and heart. Belonging to the Jadaja clan of Rajputs, and being closely allied to the Jadaja Rajputs of Navanagar, he comes from a stock renowned for its great qualities. He is one of the youngest princes of India who have laboured to bring their administration into line with the Government of India, and who endeavour with all their might and main to make the conditions of their subjects happy and pleasant. The state of Rajkot, under the sympathetic and benevolent administration of the Thakur Sahib, has progressed considerably, and one finds improvement in every department of the general administration of the state. His Highness has made it his regular business to inquire minutely into everything; he is in constant touch with his subjects, who regard him as a model prince and a great administrator.

His Highness is perhaps the most sociable prince of Kathiawar, Rajkot, the capital of his state, being the headquarters of the Kathiawar Agency, and often visited by distinguished men. The Thakur Sahib is known for his amiable disposition, and all who have come in contact with him readily testify to the greatness of his character and his

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gentle nature. His hospitality is proverbial in Kathiawar, and his dignified bearing, coupled with an exceedingly genial disposition, has endeared him to his subjects. His Highness is also a Rajput to his finger-tips, and always dominated with one ambition—to unite the Rajputs in different parts of India. It was due to His Highness's efforts that the Dharampur-Kashmir marriage was brought about, and two distinguished royal houses linked for ever. His Highness is passionately fond of his race, and is determined to raise it to a higher level. He has taken part in all important movements in connection with the Rajputs, and evinced keen interest in the progress of Rajput Kshatriya Uparkarani Maha Sabha. He has lent practical aid to Kumar Shri Harbhamji Rawaji of Morvi, who is working so laboriously to bring about the regeneration of the Rajputs.

His Highness's loyalty to the British Throne is phenomenal, and he does not yield to any other prince in India in his devotion to the British Raj. He is thoroughly convinced of the advantages of British rule, and realizes in it the only instrument to regenerate India. As a student of history he is fully conscious of, and deeply grateful for, the inestimable blessings which the British rule has conferred on the people of India. His Highness represents the type of a ruler educated in the real sense of the term, moderate in views and expressions, loyal to the British Empire, deeply sensible of his duties towards his

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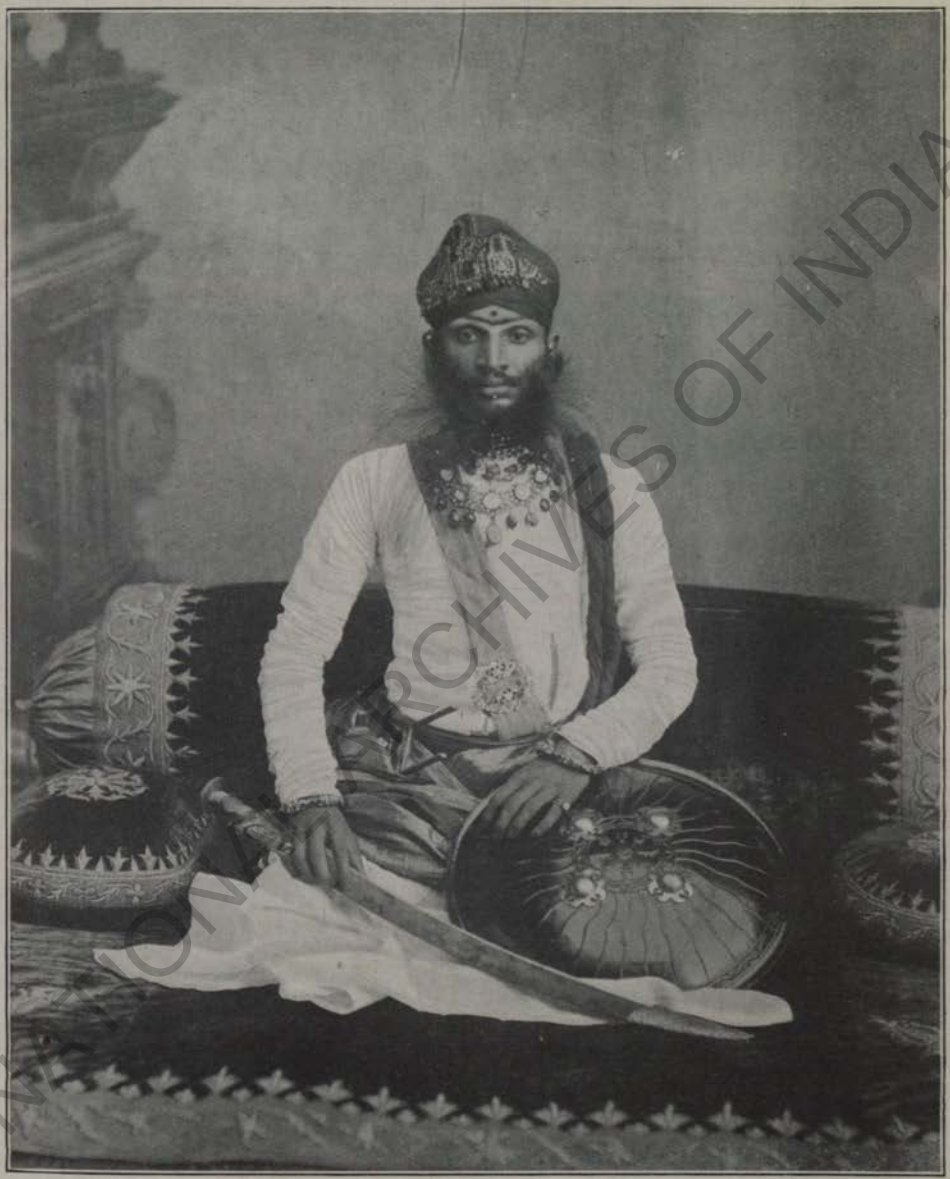

H.H. MAHARAO RAJA RAGHUBIR SINGH BAHADUR, MAHARAO RAJA OF BUNDI

Photo by kind courtesy of Lieut.-Col. Sir James Dunlop-Smith, Political A.D.C. to the Secretary of State for India.

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subjects and his community, and, in short, an ideal prince, who forms one of the most powerful and formidable bulwarks of Great Britain in India.

His Highness Maharao Raja Raghubir Singh Bahadur of Bundi.

Maharao Raja is a descendant of Rao Deva Bango, who founded Bundi in A.D. 1342, wresting it from the aboriginal Minas, and according to tradition, lineally descended from Anhul, or Agnipala, the first Chohan. His successors extended or consolidated their conquests till their dominions stretched from Tonk, in the north, to Malwa, in the south.

With the other states of Rajputana Bundi became tributary to the Moghul Empire and several of its chiefs held high commands in the Moghul imperial service. In Jehangir's time Rao Raja Ratan of Bundi, at that time serving in the Deccan, was entrusted with the Emperor's son, Prince Khurrum, as his prisoner. The Rao Raja's second son, Rao Madhu Singh, lightened the captivity of the prince, who, on succeeding to the throne as Shah Jehan, evinced his gratitude by conferring upon him Kotah, the southern portion of Bundi, as a separate principality.

Bundi was one of the first of Rajput States that threw in its lot with the British power. It proved its friendship during the disastrous retreat of General Monson in 1804, when he was chased across India by Jeswant Rao Holker,

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and again in 1818 by co-operating with the British troops against the Pindaries. He was born about 1868, and succeeded to the Gadi on March 28, 1889. He is a courtly Rajput of the old school, intensely devoted to the British Raj.

His Highness the Thakur Sahib of Morvi.

His Highness Thakur Sahib Sir Waghji Ravaji, G.C.I.E., of Morvi, succeeded to the Gadi as a minor on February 17, 1870. He belongs to the illustrious Jareja Rajput family, that has also given ruling houses to Kutch, Navanagar, Malia, and other states. The Thakur Sahib of Morvi is also a Jagirdar of Amerdi in Kutch, which possesses a port named Jangi. He was educated at the Rajkumar College, has visited Europe, and administers the affairs of his state in person. The state, which is tributary to Baroda and Junagarh, has an area of 821 square miles, and contains a population of 92,777, chiefly Hindus, Muhammadans only numbering 11,942. His Highness maintains a military force of 121 cavalry, 1,155 infantry, and seven guns, and is entitled to a salute of eleven guns.

His Highness the Jam Sahib of Navanagar.

His Highness Jam Shri Sir Ranjitsinghji, Jam Sahib of Navanagar, who is well known as a cricketer, and who only recently undertook to send a detachment of 1,000 troops and maintain them at the front at his own expense, rules over a territory of 3,791 square miles and a population

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H.H. THAKUR SAHIB SIR WAGHJI RAVAJI, G.C.I.E., THAKUR SAHIB OF MORVI

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of 331,780. His Highness perhaps knows the people of Great Britain better than any other ruling prince in India.

He is looked upon as the head of the Jadeja chiefs in Hallar, and is entitled to a salute of eleven guns. In normal times His Highness maintains a body of lancers, well known for their valour in the service of the Indian Empire.

Captain His Highness Raja Sir Sajjan Singhji, K.C.S.I., of Ratlam, is the son of the late Raja Ranjitsinghji, whom he succeeded in 1893. His family is a branch of the royal house of Jodhpur. One of His Highness's ancestors, Raja Ratansinghji, rendered the greatest service to the Moghul Emperor Shah Jehan, and in keeping with the tradition of the Rahtor royal house, of which His Highness Sir Sajjan Singhji is a member, and which has always been distinguished in warfare, he has now gone to France to fight for the Empire.

His Highness yields to none of his brother princes in his loyalty and devotion to the British Raj. He rules over an area of 1,130 square miles and is entitled to a salute of eleven guns.

Raja of Sailana.

His Highness Sir Jaswant Singhji Bahadur is the eldest son of Maharaj Bhawani Singhji of Semlia. At an early age His Highness received his instruction in the vernacular and Sanskrit under the supervision of his father, who was

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a well-known scholar and poet of his time. After the death of Maharaj Bhawani Singhji the young prince was sent to receive his English education at the Residency Rajkumar College at Indore, now known as the Daly College. He has a very good knowledge of Persian, and is recognized as a clever and studious scholar by all who know him, having made a study of Vedanta philosophy with the other five systems of orthodox philosophy.

The first five years of His Highness's rule was a period of considerable improvement in the state, the new ruler showing from the beginning a most praiseworthy anxiety to administer his territory wisely and well. He set about straightening the financial tangle to such good purpose that debts of a hundred years' standing were cleared in a comparatively short time. Other reforms which followed one after another in quick succession included the organization of the state police, the establishment of permanent Courts of Justice, and the placing of each department of state on an economical and efficient basis. In appreciation of His Highness's services, which were particularly valuable during the famine of 1900, the British Government conferred upon him the Kaisar-i-Hind Gold Medal of the First Class. In 1904 he was created Knight Commander of the Order of the Indian Empire, with the title of Bahadur, and was decorated with the insignia by His Royal Highness the Prince of Wales (now the King-Emperor George V.) at Indore.

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H.H. RAJA SAJJANSINGHJI OF RATLAM

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In 1904, when Lord Curzon arranged a conference to consider the reorganization of Mayo College, Sir Jaswant Singhji was selected as a representative. He then became a permanent member of the General Council of the College. It may be added that His Highness is also a permanent member of the Daly College Council.

Under His Highness's beneficent rule other signs of social progress were and are still manifest. Hospitals and schools for both sexes have been founded, magnificent palaces and temples built, gardens and roads made. The sanitary conditions of the state have been immensely improved, and the streets of the capital have been widened, and the lighting of them arranged for. His Highness has also established a club and library in the capital, and under his patronage a bank has been established.

The industrial possibilities of the state have been developed. There is a weaving mill and a ginning factory, and trade is encouraged by the abolition of all duties that hitherto hindered its growth. The copper coins of the state are struck at the Government mint.

Among the new buildings standing to the credit of His Highness's rule are the temples of Kalka Mata and Govind Dioji, a school, and the grand palace called Jaswant Niwas, built at a cost of 200,000 rupees, and famous for its marble pillars and the biggest arched hall in Central India. The fort and the well of Govind Kund have been reconstructed, the well being restored in memory of Her

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Highness the late Rani Govind Kunwar Kachwahji of Machhand. The Chatri of Ratansinghji the Great was built at Fatehabad at a cost of 23,000 rupees some 250 years after the death of the prince whose memory it so fittingly commemorates. Among other reforms introduced by His Highness may be mentioned a system of local self-government, including a municipality for the town of Sailana, and the revival of village *panchayats*. Schemes under consideration include compulsory education throughout the state, electric light for the town, and the connection of Ratlam and Sailana by railway. The state proposes to finance the construction of the line. His Highness has created a famine fund, and intends to introduce a famine insurance whereby those contributing will receive food free of charge in times of scarcity. The views of His Highness were invited by the Government of India in 1907 regarding the Minto-Morley scheme to enlarge the Viceroy's Council and to appoint an Advisory Council of ruling princes.

Judged by whatever standard, the state of Sailana maintains a high state of proficiency, and not a little credit for this is due to its brilliant ruler. He is a typical prince who has happily combined in himself all the best of the East and West. There is a strange but harmonious interplay of the two rich cultures of the world, and no wide stretch of the imagination is needed to predict that the outcome will be both wholesome and desirable. Be that

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H.H. RAJ-RAJESHWAR RASHTRAVAR-KULABHUSHANA RAJA SIR JESSVANT SINHJI BAHADUR, K.C.I.E., OF SAILANA

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as it may, it can be stated unquestionably that His Highness Sir Jaswant Singhji Bahadur is one of the most loyal, patriotic and enthusiastic princes of the day.

His Highness the Raj Sahib of Wankanir.

His Highness Raj Rana Shri Amarsinghji, Raj Sahib of Wankanir, ascended the throne in 1881, and on attaining his majority in 1899 assumed full powers as ruler of the state. Soon after this, in 1900, the state found itself confronted with a severe and unprecedented famine, but it rose equal to the emergency, and by a liberal but judicious grant of bullocks, food, fodder, seeds and implements to the ryots as well as to bhayats, both during the famine and after, it preserved the area under cultivation from any diminution of its normal crops. Several works of public utility have been undertaken by His Highness the Raj Sahib, notably the construction of irrigation tanks—one at Vadsarm, a distance of three miles west of the capital of the state, called, after his grandfather's name, the Jaswantsar Tank (finished in A.D. 1900, at a cost of about 50,000 rupees), and the other at Mesaria, a distance of about fifteen miles south-east of Wankaner, called Vinaya Sagar, after his father's name.

The state maintains a fine paddock for breeding horses of Kathiawari and other stock, which are yearly purchased by the Government's army remount agents. The Royal Commission on horse-breeding visited the state

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paddock in the year 1901, and they were greatly pleased with the quality of the stock and the management of the stud.

The Raj Sahib occupies the first position among the second-class chiefs of Kathiawar, and has plenary jurisdiction over his subjects. He enjoys full civil powers, and is entitled to a salute of nine guns. He belongs to the well-known Jhala branch of the Rajputs, and represents the senior branch of the family in the province.

His Highness the Maharaja of Jhalawar.

The subject of this sketch is a collateral descendant of Zalim Singh, the leading figure in Rajputana during the early part of the nineteenth century, one of the most critical periods of his country's history. He well merited the title of the saviour of Rajputana, for this man of historic fame was endowed with heroic qualities which he exhibited to the full at a time when true valour was rare. He exercised an enormous influence over the Rajput rulers of his day, and when the royal house of Mewar was attacked by the ruthless Mahrattas, Zalim Singh did his utmost to befriend the "Head of the Hindu race" by personal services and wholesome advice. It was owing to his example that nearly all the Rajput rulers formed alliances with the British Government. This distinguished service rendered to the Rajputs in their hour of tribulation has

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RAJ RANA SHRI AMARSINGHJI, RAJ SAHIB OF WANKANER

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placed them, the Seesodias in particular, under a debt of eternal gratitude to him.

The distinguished ruler who graces the Gadi of Jhalarapatan to-day is the representative of that revered figure. He is very enlightened, and keeps pace with the march of events. Educated and progressive in the true sense of those terms, he has worked indefatigably for the improvement and advancement of his people who were neglected under his immediate predecessor. He is quick-witted and keenly interested in all important movements throughout the world, making a study of them for his own guidance, for he has always at heart the welfare of his subjects. Within a few years after his accession to the throne His Highness introduced important reforms into the state. He adopted imperial postal unity, introduced British currency and weights, popularized the Nagri script in the state courts and offices and remitted a number of petty taxes which caused annoyance to the people.

His Highness is a great patron of learning and education. There is a high school at the capital, Jhalarapatan, which teaches up to the matriculation standard of the Allahabad University, and a number of Mofussil schools and girls' schools in which primary education is given in Hindi. In the girls' school needlework is also taught. Recently His Highness has made special arrangements for the higher education on modern lines of the female population of the Chhaoni. He has multiplied the number of

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schools in the district, remodelled the staff of teachers, and provided a science and a drawing master for the high school. In all the schools, including the high school, education is given free of charge, and in the Mofussil and girls' schools books and other school requisites are also provided gratis. His Highness owns a very fine private library, which for variety of subjects and excellence of selection stands, in the opinion of visitors, unrivalled in Rajputana. The Raj Rana is intimately connected with some of the foremost societies. He is a member of the Royal Asiatic Society, the Royal Art Society, the Royal Institution of Great Britain, and Vice-President of the Astronomical Society of India.

His Highness makes a practice of freely discussing with the heads of the various departments the work for which each is responsible. To encourage efficiency and honesty he has raised the scales of pay of all state officials. To get in touch with the people he makes a habit of freely conversing with "patels" and cultivators when he is on tour in his state.

To mention just one instance as proof of the deep concern His Highness feels for the well-being of his people. He had no sooner taken the reins of government into his own hands than he had to contend with the dire famine of 1899-1900. He at once opened relief works and poor-houses, which saved thousands of lives, and at the same time he caused large quantities of food-grains to be im-

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H.H. SIR BHAWANISINGHJI BAHADUR, K.C.S.I., RAJ RANA OF JHALAWAR

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ported from the United Provinces, and to be sold to the state employees as well as to the general public at prices much below the current rate. Another of his first acts on accession to the Gadi was the remission of the arrears of rents due from the Ryats to the state, which amounted to Rs. 3,64,627.

In short, Sir Bhawani Singhji is a really enlightened and progressive ruler, who has so improved his state that he has brought it into line with some of the most progressive states in India. As we see the satisfied people of Jalawar contentedly performing their duties, heartened by the consoling assurance that their destinies are entrusted to a worthy hand, we are filled with admiration for His Highness Raj Rana.

As an individual the Raj Rana is worthy of all honour; he is, in fact, one of the very few striking personalities of the present day who can be styled real noblemen. He takes a lively interest not only in the affairs of his own state, but in those of India generally, and there is hardly a good cause throughout the whole country which escapes his notice. We quote here what we once wrote about His Highness in the *Rajput Herald:*

" His Highness Raj Rana Sir Bhawani Singhji Bahadur is a unique figure in Rajputana. Though ruler of a very small state, yet his qualities of head and heart have placed him in the forefront of cultured and enthusiastic rulers of India. Every good cause in any part of India which has

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the advancement of learning and progress of humanity as its objects is sure to find in him a warm and whole-hearted supporter. Unlike other rulers who lavish their wealth on useless frivolities, Raj Rana is bent upon utilizing his means for those causes which are likely to produce the highest possible good. In spite of a liberal education, he is not blinded by the glare of Western civilization, but has assimilated with due care all the best which Europe can offer. He is warmly devoted to his own country, and fully alive to the needs and necessities of the hour.

"It is a deplorable feature in India to-day that education oftentimes serves to alienate the native sympathy of Indian rulers, and it is indeed a great tribute to this redoubtable prince that he has not succumbed to this baneful influence. When he took over the reins of government everything in Jhalawar was in disorder. The young prince successfully worked his way through, so that to-day his state compares well with some of the most advanced Indian states. He is a strong disciplinarian, as is well exemplified in all educational and other public institutions in his state. Not the least remarkable of his various fine qualities are his rigid impartiality and his genuine democratic sympathies. Hindus and Muhammadans are treated alike, and all sectarian organizations that are likely to foster sectarian feuds are scrupulously discouraged. In conclusion, we can proudly say that he is an ideal Rajput, and the pride of the whole community."

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H.H. SIR SHRI AMAR PRAKASH, K.C.S.I., MAHARAJA OF NAHAN (SIRMOOR)

By H.H. Maharaja of Nahan's kind permission.

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His Highness is comparatively young, being only about thirty-eight, and he has many decades before him in which to exert his influence for the betterment and advancement, not only of his own state, but of the whole of Rajputana. As his ancestors contributed to the glory and greatness of ancient Rajputana and laid the foundation for a future glorious and regenerated country, so we fervently anticipate that His Highness will be the inspirer of noble deeds among our modern Rajput rulers. If not for anything else, at least for this salutary influence, His Highness Raj Rana Sir Bhawani Singhji will be remembered by posterity, and in the annals of India his name will figure prominently as one of those who have striven for the welfare of humanity.

His Highness Sir Sri Amar Prakash Bahadur, K.C.S.I., Maharaja of Sirmur.

His Highness Sir Sri Amar Prakash Bahadur of Sirmur is one of the most accomplished of the Rajput princes in the Punjab. His Highness is about twenty-five years of age, having recently completed his civil and military education under that able administrator his late lamented father, who not only ordered the direction of his studies, but supervised the selection of his teachers, who were learned men and accomplished ministers of state.

The consequence was that His Highness, the present Maharaja, was not sent to any of the principal colleges where the Indian princes are usually educated.

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It was the opinion of the late Maharaja that the system under which he had been trained by his father was equally suitable for his son, and amply fitted to equip him for his future duties as a ruler.

His military education was supervised by his uncle, Major Bir Bikram Prakash, the chief commanding officer of the Sirmur military forces, an excellent sportsman as well as soldier.

He completed his administrative studies in economics and foreign politics under the tutorship of Lala Prabhu Dial, M.A., a very accomplished and learned man who afterwards became one of the principal secretaries to His Highness the late Maharaja.

In order to become well acquainted with the entire machinery of administration the crown prince had to go through the routine work from the lowest rung of the ladder in the service to the highest post in the state. During the period of his education he showed signs of future ability as a statesman which entirely satisfied his royal father, who was pleased to think that he would leave a successor who would govern well and protect his loving subjects, and would win the hearts of his people, even better than he had himself.

As he saw his son growing up into manhood, the late Maharaja became anxious about his marriage, and, thinking that it was time to seek a suitable companion as a wife for him, he began to make private inquiries concerning the

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princesses of the Rajput royal houses who had the privilege of intermarrying with the Rajput royal house of Sirmur. This anxiety of His Highness was soon brought to an end, for he found that his wishes could be gratified by the Princess Madalansa, granddaughter of the famous Ghurkha General Maharaja Jung Bahadur, and the eldest daughter of Maharaja Deb Shamsher Jung, Rana Bahadur, ex-prime minister and commander-in-chief of Nepal, who is now living at Mussuri. The mother of the princess was the aunt of the present Maharaja-Adhiraj of Nepal; and the marriage coincided with the wishes of the royal mothers of the prince and the princess, who, during their lifetime, had promised one another that their children should be united; but unfortunately both the Maharanies died before the event which they were so anxious to see took place. The paternal grandfather of the princess, the late Maharaja Jung Bahadur, the commander-in-chief of Nepal, one of the most powerful Rajput leaders, came to the help of England at the time when the foundations of the Empire were shaken. After suppressing the Indian Mutiny in the northern parts of Oudh, he paid a visit to England, and was presented to our late Imperial Majesty Empress Victoria the Good as the greatest ally of the British Raj in India and the suppressor of the Mutiny and restorer of peace in Oudh. He was not only the first Rajput, but also the most powerful of Hindu noblemen, who had stepped on the shores of England. Being a very intelligent and

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keen observer, he took note of the causes which helped towards improving the condition of the people of England. Impressed by what he saw and heard, he used his influence on his return to Nepal towards the abolishment of customs which hindered the progress of the people, taking care at the same time not to upset Hindu traditions and general mode of life. Amongst other things he abolished the Purdah system, and made education of every description compulsory amongst the royalty and nobility of the kingdom and gave facilities to everyone desirous of it.

Since then his family and other royal houses of Nepal have been very forward in educational matters, the children receiving education without any distinction of sex. Maharaja Deb Sham Sher Jung, father of the princess, appointed English governesses for the education of his children, and Princess Madalansa, one of the most accomplished of Rajput princesses in Northern India, is said to speak English with a perfect English accent. Her Highness is not only accomplished in music and fine arts, but is reported to be an excellent and graceful rider, taking a keen interest in sports. His Highness the present Maharaja, as the Tikka Sahib of Nahan, was married in March, 1910, at Dehra Dun, the marriage being the greatest event ever seen in Dehra Dun, and the like of which will not be seen there again. All the English commissioned officers of the Ghurkha and English regiments at Dehra Dun, being personal friends of Major Bir Bikram Prakash, uncle

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H.H. THE MAHARAJA SIR VENKAT RAMANSINGH, K.C.S.I., OF REWAH

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of the present Maharaja, were entertained by him at the wedding banquet of his royal nephew at the Sirmur camp.

His Highness the late Maharaja was exceedingly pleased at this marriage, perhaps the happiest event of his life, and to celebrate it he made it the occasion of the beneficent gift to the Sirmur state of a free telephone service from Nahan to Kalla-Amb; and with the generosity of greatness, he also gifted the city of Nahan with waterworks at a great cost, as the slightest drought caused great inconvenience to the capital. His late Highness therefore proposed to bring water into the city from some stream or lake high up in the mountains, and the necessary operations for bringing this scheme into effect will, it is hoped, be completed before long. After this marriage His Highness the late Maharaja abolished the *purdah* system in his family, not only for the convenience of his daughter-in-law, who was not accustomed to it, but because he thought it absolutely unnecessary to continue the barbarous foreign custom introduced into India during the Muhammadan period. He is a prince to give expression to his thoughts more by action than by words.

Her Highness Bai Sri Madalansa, the present Maharani of Nahan, is a typical Rajput princess of the true Hindu type. She is very genial with her friends, and of a very kind disposition, taking a great interest in the people over whom her husband rules.

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The rulers of Nahan are descended from that world-famous Rajput family of Yadavas, the lineal descendants of Sri Krishna, the eighth incarnation of Vishnu, and are supposed to have separated from the parent stock in the year 1351. Ugra Sen, the founder of the present state of Nahan, was of the royal stock of Rao Jessul, the founder of Jessulmir.

His Highness the Maharaja of Bhavnagar.

His Highness Sir Bhavsinghji Bahadur, K.C.S.I., of Bhavnagar, is the son of the late Sir Takatsinghji Bahadur, who was a distinguished scholar, and received recognition of his scholarship from the English Universities.

His Highness is a loyal and enlightened ruler, and his reign has been distinguished by the introduction of a state savings-bank, the issue of state bonds, the laying of a feeder railway, and the opening of a harbour for ocean-going steamers. He rules over an area of 2,860 square miles, with a population of 440,936. His Highness's state is a very important one in Kathiawar, and he is recognized as a first-class chief, entitled to a salute of eleven guns.

His Highness the Maharaja of Barwani.

His Highness Rana Shri Ranjitsinghji of Barwani is a notable figure in the ranks of the younger generation of Rajput princes. He was born in 1888, and is the only son of His late Highness Rana Shri Indrajitsinghji. He suc-

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YUVA RAJ OF LIMBDI

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ceeded to the Gadi of Barwani on the death of his father in 1895. He was educated at the Daly College at Indore, and at the Mayo College at Ajmir he received his administrative training under the able guidance of Major H. K. Barr.

His Highness assumed the reins of administration on his coming of age, when he was invested with full powers by Colonel Daly, A.G.G., Central India, at a Durbar held at Barwani on January 12, 1910.

Rana Ranjitsinghji in his student days exhibited high powers of application, and was known for his chivalrous behaviour and modest deportment, the unfailing product of high birth and refinement. In addition to these accomplishments, His Highness is a poet of no mean order. He is a keen huntsman of big game, and takes a great delight in all outdoor sports; is the best tennis player in all Rajputana, and the most versatile Rajput prince of the day. He can discourse on any subject with remarkable ease. His amiability and sociable nature embellish his pure and unblemished character. He has a very impressive personality, and a few minutes' audience with him will suffice to convince anyone of his greatness.

Unaffected, serene and benevolent, he is an ideal prince, worthy of his illustrious ancestry. One has only to see him to be impressed with the opinion that he will in due course take his place in the front rank of the rulers of India.

His Highness's earnest devotion and unbounded loyalty

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to the King-Emperor can be judged by the great services he is rendering at the present moment. He was in charge of the motor unit contributed by the Rulers of Central India, which he has safely conducted to the front.

His Highness has received a direct commission from His Imperial Majesty the King-Emperor, and been placed under the command of Sir John French at the front where he is now doing his duty to the Empire by fighting in the trenches. By this he is "doing his bit," side by side with Englishmen, justly proud of his patriotism, and setting a noble example to many an Englishman who has not yet rallied to his King's call to join the army in defence of the Empire. It is princes of this type, intelligent, clever, loyal and capable, who form the great bulwark of the British Raj, and who have not lagged behind in upholding the honour, prestige and dignity of the Empire.

Rana Shri Ranjitsinghji has his future before him. His career has only just begun. All indications prognosticate a brilliant future and a career of usefulness both to himself and his subjects.

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H.H. THE MAHARAJA DAULATSINGHJI OF IDAR

Photograph by Parker & Co., High Holborn, London, W.C.

NATIVE STATES OF INDIA

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CHAPTER X

CONCLUSION

It is a mere truism to say that, although India has been in contact with England for over three hundred years and under her direct rule for the last fifty or sixty years, it is one of the least understood countries in the world. Various organizations, with different aims and under various names, have created a sort of literature, which purports to speak of the country, its people, its languages, religions and customs. Tourists, travellers, and officials have also published volumes on India. It is needless to say that all these put together have not only been unable to accomplish what they intended, but they have not even succeeded in arousing the people of Great Britain generally to any feeling of interest in India. It is, indeed, a strange phenomenon that a people whose commercial and political interests, and in a measure whose existence even, are dependent upon the right understanding of the people of India, has failed in this, its initial and primary duty.

The few decades of political agitation guided and conducted by, and participated in, by the educated classes,

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who represent a very small fraction of the total population in India, have not aroused the people of the British Isles to any appreciable extent. The fact that the hereditary, social and religious heads of the people did not aid and countenance the political agitation in the country has not added any additional interest, as it should have done. In short, India has remained to the vague conception of the English people merely one of their possessions, a land whose people are different from themselves and have nothing in common with them. Having once relegated the task of policing, doctoring and administering that vast country to a Department of their State, they have been content to know that they have a big Empire and millions of subjects under its sway, just as a blind man feels his valuable treasures and derives a sense of pleasure from the mere touch.

The composition of Indian society, its vital functions, its power and potentiality—all these things have been ignored in England. An average Englishman's conception of aristocracy and its relationship to the people blinded him to the conception of the complex organization of the Indian social order and the relationship of the classes one towards the other which he imagined were identical with his own. Viewed from a mistaken standpoint, the real became unreal, and *vice versa.*

This chiefly accounts for the astonishment caused by the demand of the Rajput and other Indian rulers to

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participate in this tragic world war, and to help defend and maintain the prestige of the British Empire. But to those who had opportunities of studying and understanding the principles, morals, and characteristics of these ruling princes it has seemed only a logical conclusion. Owing to the existence, prior to this war, of a stupid convention regarding the inclusion of Indian troops in European warfare, the voices that cried out times without number from one end of India to the other were silenced. In the South African War these same ruling princes volunteered to lead their men to the help of England. How much greater must be their eagerness to serve, fight and die for England at this critical juncture when the forces of militarism and mad ambition are let loose to exterminate mankind? If an insignificant frontier war or a local civil disturbance has often set the hearts of the princes beating in their anxiety for the prestige of the British Empire, how much deeper a concern must stir their blood at this grave hour when the whole British Empire is confronting an enemy who desires to deal a deathblow at the world, and at all the noblest and the best it stands for? The sacrifices now voluntarily and cheerfully offered by the ruling princes in India will be doubled and trebled to the extent of their resources, and it is a signal for the people to follow when their social heads, the ruling princes, lead the way. Wealthy merchants and landed proprietors will pour their wealth in an endless stream, martial races will

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volunteer to defend India and take the places of the fallen on the battlefields of Europe, and, in short, the whole country will rise as one man to stand by the British Empire. Those who were despised and condemned by the impetuous fire-eating Indian politicians as "ultra-loyalists" will cement their good relationship with Great Britain by their blood.

We must be thankful indeed to the Imperial Government for affording us this opportunity of showing our loyalty and devotion in a silent but nevertheless potent and significant manner. The result of this act of devotion on the part of those who are cruelly stigmatized as "ultra-loyal" will bring India more clearly before the eyes of England, and secure for the people of India those benefits which ten years of organized agitation have absolutely failed to bring about. This is a silent reminder to our Indian brethren to prove what we have always urged—namely, that benefit to India will only accrue through the social heads and natural guardians of the Indian people, its representatives under the British Government, whose well-directed exertions will alone insure the peace and prosperity of India and guarantee the loyalty and willing co-operation of her countless millions. It may also serve to remind the English people that in the Rajput ruling princes of India exists a potential and powerful factor for good. In the list printed on p. 6 one can easily see the range and extent of their power, and the immensity of

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H.H. RAJA CHHATRASINGHJI OF RAJPIPLA

By kind permission of His Highness.

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their resources. Elsewhere it has been shown that under previous empires, as under the present, the princes of India, and especially the Rajput princes, were always alive to their responsibilities and duties, trustful, trustworthy and loyal, whenever frankly trusted in return.

In selecting and noting the achievements of the Rajputs in the past, and their importance in the British Empire, it should not for a moment be supposed that the ruling princes of other communities are forgotten. As representatives of the ruling castes in India, as types of the great Aryan race, to whom most of the Indian princes belong, they only throw into greater relief the achievements, the importance and the triumphs of other princes, equally loyal and courageous.

While the magnificent response of the Rajputs and their brethren to the call to arms at this crisis in the history of the British Empire clearly proves the indissoluble bonds that bind the peoples of India and England together, the British King, our Emperor, and the British people will not have sufficiently appreciated the devoted loyalty that prompted the response if they do not erect on the pedestal of this devotion a monument which will always stand as the symbol of the unity of India and Great Britain. Those princes who with their clansmen are standing to-day side by side with the allied armies, ready to shed the last drop of their blood, are doing so in the same spirit that animated their ancestors centuries ago, without the slightest thought

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of recompense or return. In this unromantic and matter-of-fact age, an heroic spirit, recalling the chivalry of the Middle Ages, may savour of the impossible. But in this romantic spirit lies the glory of the Rajputs and India. It is this medieval characteristic that has thrilled and captivated equally the minds of the friends and foes of India.

It is too early at this stage to predict what share of the battles will fall to the lot of the Rajput and other Indian troops. But, judging from their valour in the past, it may safely be stated that for courage and grim determination they will have left a record which will live for all time.

If the spontaneous help of the Rajputs at this critical time be recognized and appreciated, and if their spirit of noble devotion and self-sacrifice find a full and ready response in the heart of the British nation, those who are engaged to-day in death-grips with the most dangerous enemy of the human race will not have fought and died in vain. Every drop of blood they shed on the battlefields will clear away what yet remains of the misconception and ignorance as to the paramount importance of the Rajputs and the Indians in this great Empire. Posterity will always remember with fervent gratitude this devotion on the part of the present generation, and nothing will gladden and cheer them more than to know that such unexampled self-sacrifice did not go unappreciated by Great Britain. Then the last vestige of lurking suspicion or murmur of hatred will die out in the overpowering sense of brotherhood.

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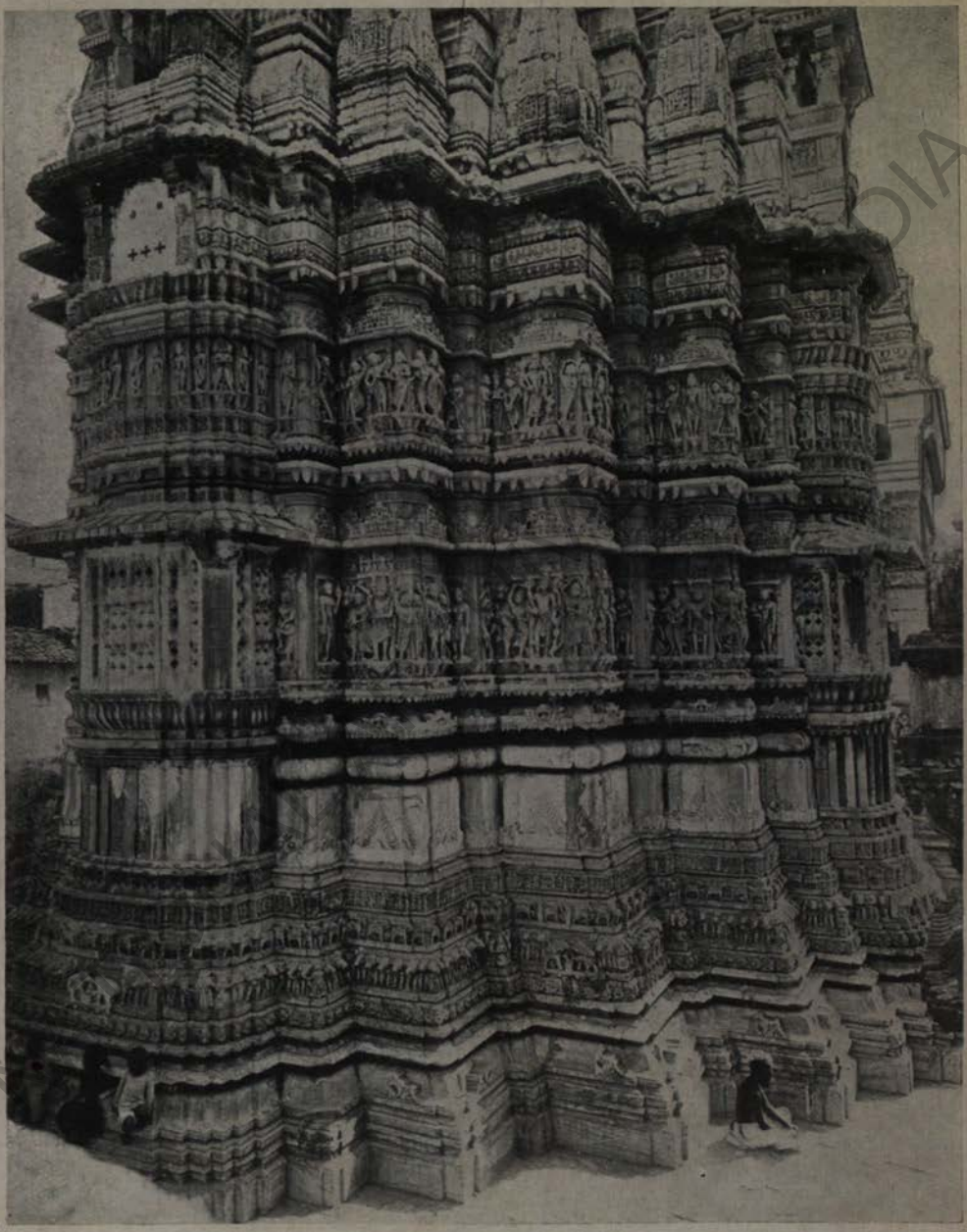

PLINTH OF THE JAGDIS TEMPLE AT UDAIPUR (MEWAR)

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Grievous as the shocking incidents of war are, and deplorable as the present titanic tragedy may be, history will not judge it too harshly, nor will posterity blame the participators in the present struggle, if at the end the people of the countries involved in it become happier and more prosperous. No sacrifice will be too great for India if only she can look forward to the steady progress of some urgently needed reforms. Our brothers on many a field of battle will not have died in vain if they earn for us and for their country those boons which warm the heart of the receiver, and do not strain the resources of the giver. If, as the late lamented Lord Minto and the ex-Commander-in-Chief of India, General Sir O'Moore Creagh, suggested, the Indian Army is raised to the same status as the English Army, and direct commissions are granted to scions of noble families; and if the status of the Indian ruling princes is fully recognized and their aid invoked in Imperial affairs; and last, but not least, if the same opportunities are granted to Indians throughout the Empire, and admittance allowed to them in all the Colonies, thus making India a real partner in peace as in war, the Kaiser will have done more in five minutes to cement the union of India and England than any of the greatest patriots of either country has done in the course of the last hundred and fifty years.

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GLOSSARY

ĀDITWĀR—First day of the week, Sunday, Aditya being one of the names of the sun, after whom the day is named.

ĀTRI—One of the great Védic Rishis, author of works on law and astronomy, progenitor of the Lunar Dynasty.

ĀTRI-GŌTRA—Belonging to the lineage of Atri Rishi.

AYŌDHYĀ—The ancient imperial capital of India under the Solar Dynasty.

BARAKAZĀI—The name of the clan to which the Amir of Kabul belongs.

BÊDLA—The name of a town in the state of Mewar; belongs to one of the sixteen great nobles of the state.

BÉNDA THAKUR—Mad baron.

BHĀNULŌKA—Solar regions, mansions of the sun, or, in other words, the Rājput warrior's heavens.

BHARAT—Brother of Rāma, the hero of the epic poem "Rāmāyana."

BHĀRAT—The Hindu name of India, named after Emperor Bhārat of the Lunar Dynasty.

BHĪL—One of the aborigines of India.

BHŪSHANA—Ornament.

BHŪMIHAR—The Brāhmin subdivision to which the Māharāja of Benāres belongs.

CHYTUC (Chetuk)—The name of the famous war-horse of Mahārāna Pratāb Singhji, the Great, of Mewār.

CHHATRI—Cenotaph.

CHOHĀN—A name of one of the Rājput clans.

CHŌNDĀWUT—Name of one of the sub-clans of the Seesodia clan.

DHARMĀ—The righteous law; the supreme duty of mankind; the moral obligation of mankind to one another.

DRĀVIDA—Southern India inhabited by non-Aryans.

DURBĀR—Equivalent to a levee or reception; sometimes used in a sense to represent the sovereign of an Indian state.

DWĪPĀ—Island.

GÔTRĀ—Family, lineage.

GĀDĪ—Throne.

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GAJARĀJ—The King of elephants.

HŪLDIGHĀT—The name of one of the passes leading into the valley of Udaipūr, famous for a battle fought on the plains above it.

HARĀWĀL—The vanguard of an army.

JAG-MANDĪR—The water palace in the lake of Pesholā at Udaipūr.

JAGDĪSH—The principal temple at Udaipūr.

JODHGIR—The citadel of Jodhpūr, the capital of the state of Mārwār.

JOHĀR—The most awe-inspiring of Rājput rites, the rite of female immolation. When every means of victory and escape is sealed, the wives of the Rajputs are called to perform the supreme sacrifice of immolation to preserve their chastity.

KĀLIDĀSA—The famous author of "Sakuntala," one of the greatest dramatists in Sanskrit literature.

KAIKEYĪ—Famous Empress of the imperial house of Ayōdhyā.

KHĀS ROQUA—A term for an autographic letter of a sovereign prince in India.

KULA—Family, royal house. The subdivisions of Kula are Gotras.

"MAHABHĀRATA"—The name of one of the two celebrated epic poems in Sanskrit.

MANU—Name of the great law-giver of India.

MĀNAVA DHARMĀ SĀSTRA—Name of the code of Manu.

MAGARS—The Indo-Mongalian inhabitants of Nēpāl.

MARWARS—A warlike race among the Tamil Drāvidians.

MAHĀRĀNA—The title of the supreme head of the thirty-six royal houses of Hindu India.

MAHA RAVAL—A title which means a great rao.

MADHKŪR—The name of an elephant.

MAHAUT—An elephant-driver.

NAKĀKRĀS—Large war-drums usually placed in a chamber above the main entrance of a fortress or a citadel; used in a battle array to lead the vanguard on an elephant's back.

ONTĀLA—The name of a fortified town in the state of Mewār.

PĀDMĀ PŪRĀNA—One of the eighteen Pūrānas.

PĀTĒL—Village head-man.

PURĀNA—Ancient Hindu encyclopædic history, legendary and traditionary.

PESHWĀI—A state ceremonial; the usual form of asking the welfare of noble and exalted visitors to any Hindu state.

RĀNĀ—Title equal to a Raja.

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REDDIES—A warlike race among the Telugus. Many of the petty chieftains of Southern India are of this race.

RAO RAJA—A title equivalent to a maharaja, meaning a royal chief.

RAVAL, RAWUT—A royal chief.

RĀJESHWAR—Lord of kings (emperor).

RĀVI-KULA—Race of the sun.

RĀVI—Sun.

RĀTHOR—A famous Rajput clan.

SWĒTĀ-DWĪPĀ—The White Island (England). Referred to in several works of the Hindus by this name.

SWĒTĀ—White.

STHAMBĀ—A pillar.

SŌMAVAMSĀ—The Lunar Dynasty.

SAMRĀT—Emperor.

SISHYA—A disciple.

SIVA—One of the Hindu trinity, the principle of destruction and construction, the God of War.

SŪDRA—An unskilled labourer. The fourth and the lowest caste among the Hindus.

SUKTĀWUTS—A sub-clan of the great Seesodia clan.

SURĀJ POL—Sun gates at Chitōr and Udaipūr.

SANGRĀM—The battlefield.

SWĀMI—Lord.

SWĀMI-DHARMĀ—The moral obigation and duty of a feudal retainer to his feudal lord.

TĪLOTAMA—An apsarā, one of the celestial nymphs who are supposed to receive in heaven the Rajput warriors who die fighting on a battlefield.

SEESODIA—The name of a famous Rajput clan.

VELMĀS—A Telugu race of warriors and rulers.

VAISHYAS—Mercantile class among the Hindus.

VAKĪL—Counsel, lawyer, an envoy, a representative.

VYĀSA—One of the great Ṛishis; the author of innumerable works; specially known as the arranger of the Vedās.

VĀLMĪKI—The celebrated author of the epic poem "Rāmāyana."

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